

SIX
SERMONS
OF

Thomas Hill D.D. Master of *Trinity*

A Colledge in CAMBRIDGE;

VIZ.

- I. *The Beauty and Sweetness of an Olive-Branch of Peace and Brotherly Accommodation budding.*
- II. *Truth and Love happily married in the Saints, and in the Churches of Christ.*
- III. *The Spring of Strengthening Grace in the Rock of Ages, Christ Iesus.*
- IV. *The Strength of the Saints to make Iesus Christ their Strength.*
- V. *The best and worst of Paul.*
- VI. *Gods eternal Preparations for his dying Saints.*



L O N D O N :

Printed for *Peter Cele*, and are to be sold at his shop at the Sign of the Printing-press in Cornhil near the Royal Exchange, and *Richard Westbrook* 1649.



A N
OLIVE BRANCH
O F
P E A C E
A N D
ACCOMMODATION,
B U D D I N G

In a S E R M O N preached at *Basingshaw* Church,
T O

The Lord Major Alderman *Atkin*, together with
the Representative Ciry, *Anno Dom.* 1645.

On a Day of Humiliation, appointed on purpose to seek the Lord
for the repairing of Breaches, and the preventing of fur-
ther Differences growing in the City.

By *Thomas Hill* B. D. then Pastor of
Tychmersh in Northamptonshire.

2 Cor. 1. 12. *For our rejoycing is this, The testimony of our conscience, that in sim-
plicity and godly sincerity, not with fleshy wisdom, but by the grace of God,
we have had our conversation in the world.*

Zech. 8. 19. *Love the Truth and Peace.*

Non piget me (inquit Augustinus) sicubi hæsito, quærere; nec pigebit, sicubi
erro deserere; Quisquis ergo hoc audit & legit, ubi pariter lectus est
peiget mecum; ubi pariter hæsit, quærat mecum; ubi errorem suum cog-
novit, redeat ad me; ubi meum, revocet me; istum ingrediamur simul cha-
ritatis viam, tendentes ad eum de quo dictum est, quærite faciem ejus sem-
per. *S. Augustini, Epist. ad Vincentium.*

London, Printed for *Peter Cole*, at the Printing-Press in Cornhil,
near the Royal Exchange, 1 6 4 8.

AN
OLIVE BRANCH
OF
PEACE
AND
ACCOMMODATION,

ENDING
In a Sermon preached at St. Andrew's Church,

TO
The Lord Mayor, Aldermen, and Common Council
the Representatives of the City, Anno Domini 1647.

On a Day of Humiliation
for the recovery of the Kingdom of Great Britain
and the City.



By Thomas Hill D.D. then Pastor of
St. Andrew's Church in Northamptonshire.

London: Printed for T. W. at the Printing Office in Cornhill.
1647.



To the Right Worshipful
Sir John Wollaston,
Alderman of the City of
LONDON,

A true friend to Religion and Learning,
*Abundance of Spiritual Blessings in
Christ.*

SIR,



On who live in the upper end of the world, as you have the highest Truths, so have you the richest Opportunities of cherishing, and thereby engaging many. Therein indeed you resemble the Celestial bodies, which by beams and motion convey a quickning influence downwards, which naturally occasions a reciprocal reflexion upwards. Unthankfulness to God (whether he communicate himself to us immediately, or mediately by men and means) was an hateful sin, even in the Gentiles; and the more ingenious of the Heathen much decryed it. The unthankful man is a Compensum of all evils.

It behoveth the party gratified, to be proportionably serviceable to him that gratified him, and to begin again, saith the Philosopher: And that which is much more, The Apostle Paul charges it upon his Colossians, Let the peace of God rule in

Rom. I. 21.

As Summe in

one, dei

racio quod

x, adu. q.

for ap. Pau

racio quod

1113. Est.

your

The Epistle Dedicatory.

Col. 1. 15.

*Recevitur
eum insur-
gunt in cordi-
bus nostris
surbidi affe-
ctus ira, odii,
vindicta, &c.
hac pax Dei
debet instar
agonizantis li-
ces dirimere,
& omnia ad
pacem deduc-
cere. Daven.
in Locum.*

your hearts (*scil.* peace with one another, which is from God, *as Warping and fierceness amongst Saints is certainly from the Devil*) to which ye are called in one body, and be ye thankful: But alas, Where shall I begin to say or do any thing proportionably?

Yet, I hope, I shall never be a Sepulchre to bury by unthankful forgetfulness the extraordinary and unexpected Kindnesses (*I must speak in the plural number*) with which you were pleased to surprize me, when you were Lord Major: Herein you acted like the primus Motor, who does great things where there is no previous preparation in the subject, I being a meer stranger to you.

And now I have a more deep Obligation to make publick acknowledgement, and to provoke the whole University of Cambridge, together with my self (whose advantage is wrapt up in theirs) to study how to make suitable expressions of our real thanksgiving.

Your most seasonable intention and execution, of enriching us with a Mathematicke Lecture (a rich Treasure indeed, to us who had but a Four pound stipend per annum for our Mathematicke Lecturer) which is the more noble in you, and welcome to us; because one little intimation by me to you, did but meet; and give a vent to your full inclination, which was ready to overflow. Something to purpose you would do for Cambridge, to advance Learning, onely you waited for a fit occasion, to have it determined to a proper Channel. How greatly indebted is the University of Cambridge to the City of London, That two of their Alderman should contribute so liberally to maintain such necessary Lectures? Alderman Adams (to Whom the University is much obliged for publick, and I for personal favors) hath bestowed means to support a Reader of the Arabick Tongue, and the other Oriental Languages: The mercy of God raising his heart therunto, is the sweeter to us, because we hope it may in time, by Gods gracious dispensation, be a means of communicating the Gospel, in stead of the Soul-deceiving Alcaron, and recover many from under Mahomets Impostures, and other poor seduced souls from under the power of darkness, and hardness of heart.

*Mr. Abr.
Wheelock a
very indu-
strious man,
and able man
in many
parts of
learning.*

Con-

The Epistle Dedicatory.

Confusion of Languages was a curse, whereby one could not Gen. 11. 7.
understand another how to build their Babel: But such a multiplying of Languages, that the Apostles might communicate A. 2. 3. 4. 5.
Gospel-secrets to various Nations, was a great Blessing, and much advanced the building of Jerusalem, and pulling down of Babylon.

And without doubt there is much of God in it, that now there should be a more than ordinary instinct, both in young Students to minde such Studies, and Benefactors to encourage them; and especially when both meet with staggerings amongst some of the learned Doctors of the Jews, who begin to publish their doubts and fears, that all this while they have been deluded; and used their Wits and learning to cloud those Scriptures, whose light now begins to shine into their mindes, and I trust in Gods time will into their hearts.

2 Cor 4. 4.

I have it related from very good hands, That a Citizen of London being in Aleppo, heard a very learned Jewish Rabbi, being sick, call his people together, who wished them very seriously to consider the divers former Captivities they had undergone for the hardness of their hearts, and now one for above One thousand six hundred years, the cause of which is doubtless our unbelief and hardness of heart. We have long looked for the Messiah, and the Christians have believed in one J E S U S of our Nation, who was of the seed of Abraham and David, and born in Bethlehem, and (for ought we know) may be the true Messiah; and that we have suffered this long Captivity, because we have not believed, but rejected him: Therefore my advice is, as my last words, That if the Messiah which we expect, do not come at or about the year 1650. accompting from the birth of their Christ, then you may know and believe, That this Jesus is the Christ, and you shall have no other: And within a little time after, this old Doctor dyed.

Note.

And now, much honored Sir, that the Lord should ennoble your Spirit to settle a Mathematicke Lecture here, is the more welcom to us, because as Alderman Adams his worthy Donation will help to polish our Tongues, enable us to receive and communicate the choicest secrets; Your bounty will help to enlarge our mindes, to consolidate our judgements. Hence

The Epistle Dedicatory.

it may be it was the Ancient Philosophers taught their Pupils Mathematicques very soon (as appears by Aristotle and others) they confirming their Propositions by Mathematical Demonstrations, the knowledge whereof must be presupposed. And hence the Witty and learned Lord Verulam would have feather-headed yong men study the Mathematicques, there being the most clear and certain Demonstration to compose and settle yong heads.

I hope your new Mathematical Lecturer will read the University such a Lecture, wherein he may like a good Arithmetician, number the many favors comprised in this one of yours; and like a skillful Geometrician and Astronomer, take the Dimensions and Altitude of your Intentions herein, to your perpetual Honor.

And shall likewise expect, That many (by the blessing of the Lord) will inherit the fruit of this Donation. The Wise God hath denied you Children, How can you do better, than make so publike a good at least part of your Heir?

Essay 7.

I conceive there is much in that of the Lord Verulam, The noblest works (saith he) and foundations, have proceeded from Childless men, which have sought to expresse the Images of their mindes, where those of their bodies have failed: So, the care of Posterity is most in them that have no Posterity.

Gen. 33. 5.

I know Well Children are, in Jacobs language, pledges of Gods grace; yet I will be bold to tell you what hath much satisfied my Spirit (my condition herein being yet, by the All-disposing hand of God, the same With yours) in the want of such a mercy.

1. *This hath often been the portion of the dearest Servants of God, to want Children.*

2. *No one childe of God hath reason to expect all mercies; some want Estates, some want Health, and to some he denies Children.*

Eccles 9. 2.

3. *Children are but Temporal mercies, and therefore no infallible marks of Gods electing love: Here all things come alike to all.*

4. *It is a greater mercy to be a childe of God, than to have a childe from God.*

5. *When*

The Epistle Dedicatory.

5. When God denies such a blessing, he can give contentation of Spirit to be without it, which makes it no affliction.

6. It may be God intends to honor such, in making them the more serviceable, and liberal to some publike uses; whereas for the most part, their minds who have children are more narrow, contracted and confined to make provision for their Posterity.

If the Lord vouchsafe thus to use you, and draw forth your Spirit this way; though you want Children, yet you may have such Heirs, as will help to enrich you at the day of Judgment.

You will please (Honored Sir) to accept this, together with a plain Sermon, which you would have had made publike immediately after the preaching of it. I now finding it transcribed by him who took it in Characters, and when as I had often withstood importunate motions to that purpose, yet still being threatened with the publishing of it, by some who might probably prevail with him; I rather chose to overlook his Notes (so much as my Age would allow me) and to answer your desire and theirs, though it hath nothing to commend it, but the plainness and and peaceableness of it.

And were reconciling Sermons ever more seasonable than now, when there are so many Incendiaries in City and Countrey; yea, such as would blow the coal, and put both the Kingdoms into a new flame? He who is great in counsel, and mighty in work, go on still (as he hath most graciously) to discover and curse such Plots, and blast such Machinations, according to his gracious promise, Isa. 54.

What ever others say or think, I am convinced, We ought to be so far from quarrelling With our Brethren of Scotland, that We should rather provoke one another to bless God for them who first appeared with much zeal in the cause of Reformation, which awakened us who were in a deep sleep of security; and, I doubt, should have swallowed that Service-Book which they so resolutely opposed.

Again, they came in most seasonably to help us, when we were very low upon the loss of Bristol.

Lastly, They who are indeed our Brethren in and of Scotland, do
now

The Epistle Dedicatory.

now throw water upon that fire of Contention which so many would enkindle, otherwise (probably) we might have been in Blood and Confusion before this hour. And shall we suffer ourselves, by the policies of selfish men, to be engaged actively to joyn with such, who would destroy both us and them; and hazard the ruine of that Cause, the maintaining whereof hath cost so dear? God forbid that ever we should so much scandalize and weaken the Protestant Churches abroad.

There is an old Prophecie in Poly Chronicon, That England shall be overcome three times, by Danes, by Normans, and then by Scots; I hope the Scotish Conquest will not be Military, as from sons of Violence; but onely Moral and Federal, bringing us under the bond of the same Covenant with them.

Niceph.

Ver. 3.

You have also an ancient Historian, who saith, London is one of the three Cities of the World which shall never be absolutely Conquered. I heartily wish you may have no other Contention amongst you, but that of the Apostle Jude, Contend earnestly for the faith which was once delivered to the Saints; and striving by an holy emulation who should most advance to holy Union of Truth and Love, of Righteousness and Peace, and who shall most magnifie Jesus Christ in their Places and Relations.

This, I doubt not, is the every-days work of you (Honored Sir) and of your good Lady; wherein, that you may abound yet more and more, he prays, who is very much

Your Worships obliged Servant,

From my Study in Tr.
Coll: in Cambridge,
May 29. 1648.

Thomas Hill.



THE
BEAUTY & SWEETNES
OF AN OLIVE BRANCH OF
P E A C E,
AND
Brotherly Accommodation.

1 John 3.18,19,20,21.

My little children, let us not love in word nor in tongue, but in deed and truth.

And hereby we know that we are of God, and shall assure our hearts before him.

For if our heart condemn us, God is greater than our heart, and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence towards God.

He words themselves are an excellent Sermon, without any further enlargement, and especially upon such a day as this is, *A praying, and An uniting day*; And as Father Latimer began before King Edward the sixth, and his Honorable Councel *Anno Dom. 1550.* if I should say nothing for three or four hours together, but, *Take heed, and beware of covetousness,* it would be thought a strange Sermon to a King, yet might prove *seasonable*: So if

B

I should

The Scripture speaks many things negatively, which are to be understood only comparatively.

I should onely take the *Apostle Johns Sermon*, as story relates of him, That when he was grown old, and not able to preach largely, he was carried into the Assemblies, and he would onely repeat these words, *Little children, love one another*. Had you no other Sermon this day, but those words repeated over and over, if God would bless it, that it might make impression upon your spirits, I hope, though a short and unexpected one, yet it would prove a sweet, at least a *very useful Sermon*: Thus the *Apostle* begins here, *My little children, let us not love in word, neither in tongue, but in deed and in truth*. Not in word onely, there is a great deal of *Lip-love*: Not in tongue onely, there is a great deal of *Complemental-love*, where there is no hearty, no *Real-love*: But how should we love? *Indeed and in truth*, that men might speak their hearts, and act their hearts, and express their hearts, in the love they do pretend; this is Christian love indeed.

Three Arguments the Apostle now here uses, to engage this reality of their affection one to another.

1. *Hereby we know that we are of the truth*: All Gods children are such children as do indeed love one another, they have an *instinct* that carries them to it, and this will be a clear discovery that you are of the truth; *true children* indeed, no bastards, truly begotten again by the Spirit of God: *Hereby we know that we are passed from death to life, because we love the brethren* (saith John) Eph. 1.3, 14. yea Christ goes higher, Joh. 13. 35. *Hereby shall all men know that ye are my Disciples, if ye have love one to another*; that is one very strong argument that might bespeak your mutual affection: To have a clear evidence that you are Gods children, whatsoever sad news you should hear upon earth, if you had but a demonstration from heaven of that this day, it would be worth more prayers and tears, than I doubt you or I shall pour out before the Lord.

A second Argument is this, *And shall assure our hearts before him*: Have a sweet confidence, a stability of Spirit, though there be a sea of trouble without, yet here will be a *bosom-work*, something within that will fix and settle the soul; there thou mayest cast anchor, and lie safe, having a perswasion, having an assurance before God, however unsettled before men, and ebbs and

and flowing, and rising and falling, now good news, and then bad news, that damps, that dathes all; yet do but love one another in deed and in truth, as you ought to do, and you shall have assurance before God.

A third Argument he uses in the 22. Verse, *And whatsoever we ask, We receive of him*: This would be an admirable hint this day, if you and I could gather such an evidence out of the Word of God, that we may be assured, *That whatsoever we ask, we shall receive*: We come to ask great matters, and to beg great things of God this day, and now to have an earnest-peny from Heaven, that as sure as you make prayers, so sure your prayers shall be answered; would not this be an excellent advantage? He tells you upon what terms, If you do but love one another in deed and in truth. *These are the three Arguments to demonstrate this truth, and quicken to this duty.*

But now for the 2. Argument, as the *Apostle* amplifies it, and indeed those are the words that I shall insist upon. What a very great advantage now is it to have this assurance before God (saith he) in the 21. Verse? *Beloved, if our heart condemn us not, then have we confidence towards God*: If you have clear hearts before God, if you have not a self-condemning heart, but upon the examination of your selves, and weighing your own spiritual condition in the ballance of the Sanctuary, you can finde your love is weight, it is not counterfeit, copper love, when you bring it to the touchstone; but you are indeed taught of God to love one another, you may have confidence towards God; But on the other side, *if our heart condemn us, God is greater than our heart, and knoweth all things*: But when you come to examine your hearts, your hearts cry guilty, and have a self-condemning heart. Oh! woful is your condition! If your heart that is dark and ignorant, and knows but a little of your selves, if it condemn you and fly in your face; you must know you have to deal with the great God of heaven and earth, Amos 4. 13. *he knows all things*; and if your own heart condemn you, you will be condemned with a witness, with a vengeance indeed, if not only your own hearts, but God himself should condemn you.

And so you have some short and general resolution of the words, out of these two Verses.

I have four short Propositions, and I will name them, and upon every one of them very briefly speak something, as near as I can (as God shall direct) suitable to this day.

The first Proposition is this,

That the heart of man hath a self-condemning, and a self-absolving power.

Secondly, *That God knows our own very hearts; yea, and more by us, than we know by our selves.*

Thirdly, *If our own heart do condemn us, it is an evidence of greater condemnation from the All-searching God.*

Fourthly, *If our own heart do absolve us, it is an evidence of acceptation before God.*

These four Points lie obviously above ground in the words:

And we will begin with the first. I have but a very little to say on that, onely to use it as a *Key to open the door to what follows*:

1. Obser. *The heart or conscience of man hath a self-condemning, and self-absolving Power.*

*Conscientia
est iudicium
hominis de
semet ipso, pro-
ut subicitur
iudicio Dei.
1sa 5. 3.
1 Cor. 11. 31.
Amef. cal.
Consc. l. c. 1.
convel dms
conscientia.*

If our heart condemn us not, that is, excuse us, absolve us; the heart of man or conscience; for they are doubtless the same here: *Conscience* (that is) a practical power of the soul, bearing witness of our selves and actions, according to the knowledge of Gods Law: God hath given to man, not onely a power of knowing, but likewise a conscience; a power of knowing together with God, a recoyling and reflecting upon our own actions, and upon our estates; the judgement of man reflecting upon himself, as he is under, and subject to the judgement of God; this is that conscience here, the heart: The Lord gives us a practical understanding, a practical knowledge, and principles; does enable us to make an application of those practical principles, to our own particular case: And hereupon it is, that every man, though never bred up to be a *Logician* in the Schools, yet knows how to make *Syllogisms*, either *pro* or *con*, for or against himself: Every body will be able to say this, *He that walks uprightly, he that lives the life of faith, he shall be saved*; there's a general principle laid down in the word of God; then the heart does assume, *but I through the grace*

of God desire to walk uprightly, I am taught to believe on Christ.

In the first proposition, there the heart is (as it were) a book, a volume full of Principles; Here in the second proposition, there it is a witness, it bears witness together with God, *knows with him*, what its own condition is, or what its actions are; and therefore in the conclusion it is a Judge, I shall be saved, and I shall be accepted by him: Every one that is unrighteous, and so lives, and so dyes, against him God is thus provok'd; but I am so and so, therefore against me: *No unrighteous person shall inherit the Kingdom of God*; but I am unrighteous, therefore I cannot come there: *Every man or woman*, be they never so ignorant (in this or in any other Assembly) *hath such a power within them*; God hath implanted in their minds such a power, set up such a light in thy soul, as that thus far thou mayest be Judge of thy self, and thy own actions, that thou canst either condemn or absolve thy self.

If your heart, if your Consciences have a power of self-condemning, and self-absolving; Applic.

Then it is good to observe your Consciences, and be sure to make your Conscience your friend, and minde (likewise) as of Instru-
carefully, what conscience says to you: As you in your City-
Transactions, I make no question, but you preserve Records, and
what Acts pass, or Orders, or Decrees (or whatsoever you call
them) at your meetings, at your Common-Council with the
Court of Aldermen, because you would be able to read over
the Story, to know how justly things were done, and what may
be a Rule for the time to come, &c. Let us be as careful to keep
the Records of Conscience, and to observe upon every occasion
what your hearts say, what conscience says: For be you sure of
this, that Conscience hath a self-absolving, and a self-condemning
power; and though it may be now thou little mindest it, here-
after when thou comest to dye, then Conscience will rub up thy
Memory; surely, you lived under such a Minister, and such
Items you had given you, and thus Conscience did work; and
sometimes you were almost persuaded, with Agrippa, and
looked Heaven-ward; and saw your errors, and were almost
persuaded to turn over a new leaf; but still thou smotherest
Conscience.

Rom. 2. 15.

1 Joh. 3. 20.

1. Use

of Instru-

tion.

Conscientia

est naturale

judicatorium.

Ambr.

Frænum ante,

flagellum post

peccatum.

A

A

A

A

A

A

A

A

A

A

A

A

A

A

A

A

Conscientia
mille testes,
mille exercitus.

Conscience. O this will be a sad thing, if thy Conscience comes in against thee another day, it will not onely be a thousand *Witnesses*, but a thousand *Armies* to destroy thee over and over; look to it now, how you approve your selves, even to your own Conscience: And let me here by the way suggest but this to you, Suppose you make a few *Queries* to Conscience now, and allow Conscience likewise to make some *Queries* to you.

1. *Quare.* What stewards have you been of all the Talents that God hath committed to your hands?

οὐκ ἔστις
ἐπίσκοπος
ἐν-
δοιμαζέων τὰ
δεσποτικά.
ἡγήματα.

It is requi-
red in ste-
wards, that a
man be
sound faith-
ful.

A steward (say the Lawyers) is a servant which is went to set forth his Masters good for advantage: What says Conscience? Many of you are crowned with gray hairs, and have been advanced to Places of great Power in the City, and you have lived upon the goodness of your God, it may be some of you fifty, sixty years, or more, and a great stock of Talents hath gone through thy hands, and thou shouldst have been trading faithfully for thy God all this while; what account now can you give to Conscience? Suppose you were now to keep conscience counting house (for you will allow the word, to speak it in your own language) I would it were more frequent to keep a Soul-counting house, as well as for your Estates; a Closet for your consciences, and enter in there: Thus long I have lived in the world, how much have I lived to my God (we live indeed so much, as we act for God, and no more) what says Conscience?

Diu fuit, pa-
rum vixit,
saith Sen. of
one.
Stulti semper
incipiunt vi-
vere. Sen.

There have many men been in the world a great while, and yet lived but a little while, and it may be scarce begun to live yet, but lived to themselves, and to their lusts, and to the service of sin, and to the drudgery of Satan all this while; Give an account of thy stewardship, suppose that were thy word in *Luke 16. 2.* What says conscience now? I doubt it would almost strike some of you dead, while you were alive, if you had but a real *Summons* indeed, that this were your last day: O! then Conscience would work strongly, and make you tremble as *Felix*, and look pale, if you did believe that God would break the thread of thy life suddenly: Suppose thou wert a dying man, what says Conscience? Hast thou been a faithful steward? Canst thou give a good and sincere account of those Talents that God hath entrusted thee with?

2. *Quare.*

2. Quære. Let me put this as a second Quære, what wilt thou say to thy conscience,

How hast thou answered all thy Vows, and Protestations, and Covenants, and all the Purposes and Promises that you have made? And canst thou say resolutely with him, Psal. 56. 12. Thy Vows are upon me, I will render praises unto thee? Or that thou hast done so?

Many of you might say, not onely with the *Psalmist*, *Thy Vows are upon me*, but thy *Protestations* and thy *Covenants*; yea (it may be) have entred into a curse to walk in Gods Law, as they in *Nehemiah*, Chap. 10. 29. The Lord knows that very great Obligations lie upon many of you: How many *Publike Fasting-days* have you had? not a day but you did, or should renew your Covenant With God: How many *Communion-days* have you had? not a Communion-day but you either did, or should renew your Covenant With your God: Some of you are under some Obligation or other, and under the Obligation of the *Solemn League and Covenant*: How have you answered all these in advancing the glory of God, and the *Publike good*, and the carrying on the work of a *Scripture-Reformation*, *What says conscience?*

3. Quære. Further, if this Quære should be proposed, *How can you wash your hands of the guilt of other mens sins?* What would you that are the *Representative City* say to that now? Suppose that all the *Drunkenness*, and all the *Sabbath-breaking*, and the *uncleanness*, and the *prodigious wickedness* that hath been committed in the City, and in the Suburbs up and down upon the Sabbath-day, and in other places where the *Government of the City* hath had, or may have influence: Suppose this should all now be laid at your door this day. I say, the *Lord Major*, the *Court of Aldermen*, the *Common-Counsel-men*, and they that had the *Government of the City*, they are accountable to God, for all the Oathes, and Uncleannesses, and wickednesses that they have known of, and have not punished according to the *Acts*, and *Ordinances*, and *Statutes* that are to this purpose. Give me leave to propound this in the Name of the great God to your Consciences: What can you say to this? Can you wash your hands in innocency? I doubt, besides all your by-
Oathes

Oathes that you may be guilty of personally, and besides all your secret uncleannes, that others may be guilty of, and besides the Injustice and Prophaneness that your own hearts accuse you of: Do you not think that many of the City-abominations (I mean those common abominations that are committed by divers in the City) may be charged upon the remiss Government of the City, even in a great measure? It is good for you now to ask conscience, when you come to humble your souls before God, and to deal more seriously with him; and I hope you will now allow your Ministers to deal faithfully and plainly with you, as in the sight of the Lord, who will judge both Minister and people at the great Day; Had you not need pray with the good old Father, Lord, forgive me my other mens sins?

4. *Quæ.* Let me adde this Quære, what says Conscience of this? Many of you, I think I may say (if I should be mistaken in the Affairs of the City, you will pardon one that lives at such a distance) are all *Publike persons in some degree*, that have any thing to do with the *Government of the City*: What will conscience say to this now? *What ends, what aymes have you had in all your publike undertakings?* Whether hath *Self* or *Publike* been most advanced? What says Conscience to this plain Quære? (remember your hearts, your consciences have a self-absolving, or a self-condemning power) You are most happy souls, if upon good grounds indeed, your consciences do now absolve you, and can say, O! Conscience tells me I have been a good Steward; and Conscience tells me I have observed my Vows and Covenants; and Conscience tells me that I am innocent, I have no other mens sins to reckon for, or at least I have put them off my self, *improving my power against them, or by my repentance for neglect thereof*: And Conscience does not fly in my face, I have had a *Publike spirit in Publike Employment*; happy are those souls (*would we had more such*:) I am afraid there are but few that can indeed wash their hands in innocency in this Assembly; but there is a great deal of work for repentance. Know, that one of these two things will certainly be, *Either you must plead innocency at the day of Judgement, or plead repentance, otherwise you are utterly and everlastingly undone*: Conscience will never absolve, unless there be an absolute innocency

As Paul
2 Cor. i. 12.

ency, or a sincere repentance and faith in Christ, whereby you have made his righteousness yours: How the case stands between God and you, *Let God and Conscience be Judge.* I propose but these things briefly to you, that I may a little awaken you to consider your selves: You expect I should come to the next Proposition.

You have heard, that the heart of mans conscience hath a self-condemning, and a self-absolving power: The second Observation follows;

That even the great God knows all things; take the words (if you please) plainly as they lie: The great God hath an all-seeing, and all-searching eye, *He knows all things, even more than our hearts and consciences do know by our selves.* *Observ.*

If God hath given conscience such a self-condemning power. *2 Use.*
Then *Caution.*

Beware of *Baffling your consciences, and of arming them against themselves.* Remember, O remember often with fear and trembling, the sad condition of *Judas*, as set forth by *Mat. 27. 3.*

Matthew: His conscience was awakened when it was too late, then out of horror ran and confessed his sin, to them who had employed and involved him; *He brought the thirty pieces to the chief priests and elders, crying, I have sinned in betraying innocent blood; and they said, What is that to us; see thou to that; did they pity him, and endeavor to relieve him? no such matter.* *Verse 3.*
Note. *Verse 4.*

(*Who would join with the Devils servants, who will leave us in the lurch, when they have engaged and entangled us! How much better to close with the servants of the most High, who will be found a present help in time of need, Psal. 46. 1.*) They rather help to plunge him into deep despair (*which with his own terrified conscience, coming in as a swift witness and impartial Judge against him*) he hangs himself in a sullen discontent, and with the string fell asunder in the midst, and all his bowels gushed out, *Acts 1. 18.* (which the learned conceive the best Exposition yet not satisfying repentance.)
Observe, Judas had all the three parts of Popish repentance, Confession, Contrition, and satisfaction, yet not saving repentance.
Gualther Harmon, on Acts 1. 18.
Damascen. cap. 13.

Let me close this Use with a pertinent story out of *Damascene*, of a man who had three Friends, one he courted much, and

and sufficiently gratified the other, but the third he much neglected; and being afterward Arrested, he sent to his two friends, whom he had entertained with so much kindness, to rescue him; they both refused: and then he was constrained to fly unto the third, his poor neglected despised friend, or else he must to Prison, and there rot in misery. Thou hast humored Appetite; and pleased Strife (two very deceitful friends) and abused poor Conscience wretchedly; and yet when God sends any Judge to seize on thee (unless that be thy friend to God, and speak a good word by way of testimony for thee) thou wilt eternally rot in Hellish torments. O be sure to deal tenderly and kindly with thy Conscience.

This place will clear it, as to the heart, and the most secret turnings of it, Heb. 12. 13. *The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and the intents of the heart.* Heb. 4. 12, 13. *Neither is there any thing that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do, to give an account.*

There are many people wonder when they come to hear a Sermon, how the Minister comes to know their secrets; and sometimes you shall have a hearer, as he goes out of the Assembly, say, This man, though a stranger to me, hath read over the story of my life, and as if he had been acquainted with my bosom secrets all my time, I had them discovered to me in this Sermon; how comes this to pass? it may be you will think some one hath been conversing with the Minister, and he hath consulted with some of my friends; and this is the Calumny that is often raised: It cannot be so; for sometimes a Minister comes to disclose the thoughts thou hadst in thy Counting-house, on thy horse-back when alone, it may be thou shalt have those thoughts laid open in a Sermon; how is this? because the Minister brings the word that is quick and piercing, as the all-seeing God himself, that pierces between the bines and the marrow, which you know are as close together as you can imagine; yea and a discerner of the thoughts and intents of the heart: Where you see God does not onely know what we do,

but

πληρὴς
δυναμείας.

Note.

but he *knows what we would do*, he knows our very *thoughts and intents*. It is not an ordinary service that you are now upon this day, an extraordinary Fasting-day, and Praying-day, and upon an extraordinary occasion for Union: I do not remember that ever you had such a one for the *whole City* before; indeed, one Copy you had from the *Honorable Houses of Parliament*: what intents you have in it, whence the motion came, what grounds, what desires, what you aim at in it, God knows; although your Ministers that come to Preach, and all you hearers that are present, know not one anothers intentions; yet God knows; and whether onely *Conscience*, and *Love to God*, and to his *Cause*, and to *Religion*; and whether it be not a *complemental imitation*, or what ever it be, God knows; and the more *sincerity* there is in it, the more *comfort* you have in it; for God knows whatsoever is in the bottom of your Spirits, when you go to Prayer, and frequent so many services (*as there is much pompons Religion in London*) as so many Lectures in a week, and so many Fasting-days; God knows a great deal of *Hypocrisie in the bottom*, but you cannot halt before the *Sun of Righteousness*; the Lord knows not onely what we do, but why we do it, and for what we do it; what ingredients there are in all our actions, which we cannot always discover, *the heart being deceitful in all things, Who can know it?* Jer. 17. 9, 10.

2. *God knows more by us in our actions, than all the men in the world can know*: For there are many closet-actions, many secret actions in our retirements; and therefore well might the Apostle say here, *God knows all things*, more than all men and Angels: The Devil watches you, and he knows a great deal; and Angels may be *Witnesses* of many of your actions; and you may have *Friends* that may watch over you, and know much by you; but God knows more than all the men of the world, set them all together: and that will appear, it may be, when you come to dye, then you read over a Story of your own life and conversation, which you had forgotten, and your *Minister* or others could not put you in minde of, *onely God stirr up Conscience*; he that knows the heart, all the issues of it, and the Conscience; knows more by you at that time enlightened

by God, than all men do : And therefore you finde that some *Murthers* have been discovered (I had almost said) in a *miraculous way*, when they have been *concealed* a great while, the Lord in a most *wonderful way* hath brought them to light : whence is this ? God knows all things, all our actions ; as, *I know thy works*, seven times repeated in the Prefaces to the seven Epistles to the seven Churches, *Revel.* the 2. and 3. *Chapter.*

3. Yea, that God knows more good and evil by us, than we know by our selves, will appear at the day of Judgement : You shall finde this most clear in *Matthew*, there at the last Judgement, what says Christ? *You fed me when I was hungry, and you clothed me when I was naked ; Come ye blessed of my Father :* And he says to the other, *Depart ye cursed ; for I was in prison, and ye did not visit me, &c.* God knows more good by his servants, than they know by themselves ; and God knows more wickedness by wicked men, than they know themselves. I am perswaded there are *Thousands of Prayers* some of you have put up, and you have forgotten them, *God knows them every one*, and hath them all in a *Book of Remembrance* ; and there is many a *Sin* many of us hath committed, that we are so far from *Repenting of them*, that we have *forgotten them* ; but God remembers all those sins, unless we remember them so in the general, so as to lay hold upon him by a lively *Faith* to *repent* of them, or they will come to be remembred. Many a tear hast thou dropped in thy Prayer, and, it may be, let fall many a *fix pence* to poor people, and spoken many *good words* in good *Meetings*, and a little spark *fired* the whole *company*, and one little grain of *seed*, came up to many a hundred ; thou hast forgotten this ; I, but God remembers it, *He sees all things.* I must hasten.

Applic.

Use 1.

And here, if you will give me leave to approve my self to God, and to your *Consciences*, and to deal most nakedly and plainly with you ; and in the Application of this, to put you upon *considering your own ways*, and *laboring clearly*, and *discreetly*, and *impartially now to know your selves.* God knows all things ; and therefore I heartily desire, that as ever you would finde favor in the eyes of God, that you may know your
own

own selves so clearly, what is amiss by you, that you may be brought to *humble your selves, and to make your peace with God*; God knows how it is. The counsel the Prophet *Haggai* gives in *Hag. i. 6, 7*. Now says the *Lord of Hosts, consider your ways, set your hearts upon your ways*: It is part of our business to preach to you this day upon a day of Humiliation, to put you upon this, that you call back your hearts, and set them upon your ways. And I should think it a great mercy of God, if he would please so far to accept poor endeavors, as to whisper it into your ears, even the *greatest person in the Congregation*, if God would but suggest somewhat to thy soul, to bring back thy heart to thy ways, that thou mightest fix upon the story of thy life, from thy minority, thy yonger days, to thy gray hairs, *opus diei*, this is this days work, *God knows all*. I confess, when I was first invited to this Employment, I thought it had been onely a private day, that the *Representative City* had been onely here present; and possibly I should then have spoke of some things, that according to the Rules of Prudence will not be so fit now to lay open; here being a mixt Auditory, and, it may be, some that will make advantage of the discovery of your miscarriages. But you will give me leave to say what is seasonable to lead you to know your selves.

And I will first begin with you in your own personal condition, and beseech you to lay this thought by you, That God knows every man in the Assembly, *Lord Major, Aldermen, Common-Council-men* (for to you I address my self) God knows *in your greatest intimacy*. *Deus est intimior nobis in timo nostro.*

In all your personal ways as you are men, as you are Christians; He knows you in all your *Family-relations*, what sincerity there is in the bottom of the heart therein: The *Lord knows* that it may be some of thy Neighbors may censure thee for an *Hypocrite*, and think all thy Religion is but *Offentation*, thou makest a great shew: If thy heart be sound in *Gods Statutes*, *Psal. 119*, be not discouraged, go on in thy way; God knows it, and thou *needest not be ashamed*. And on the other side, if thou beest a *glossing, complementing Hypocrite*, and if thou dost but *aff a part in Religion*, and hast got thy tongue tippt with some Gospel language, by hearing and out-living so many Ministers, and if thou

As 1 Sam.

thou beest stil a rotten-hearted professor, God knows this, & will discover thee in due time. And in all your relations God knows what you are, possibly some may be *churlish Nabals* to their Neighbors; God knows it if it be so: Possibly some may be *hard-hearted Pharaohs* to their servants; God knows it if it be so: Possibly some may be *cruel Tyrants* to their wives; God knows that likewise: And possibly some may be *fond Eli's* to their Children, indulgent to them in wicked and ungodly courses, and when they should correct them, and whip them, onely ask them, *Why didst thou so, my childe?* O look upon your selves in all your relations, the Lord who with a candle could search *Jerusalem*, can search every corner of your souls, and know how it is with you.

Ministers
may be plain
with hearers,
especially
upon days of
humiliation
A^ct. 2. 46. 4.
They did eat
their meat
with gladnes
and singleness
of heart,
praising God.
Tertul.

God knows how it is with you in your shops too, whether you have any *false weights and measures*, or any *dark deluding windows*, or any *adulterate wares*; and though you will not swear (perhaps) God knows whether you will not *equivocate a lye* in your Trading. You will bear with it this day, we come to speak out, and to discover you to your selves: and that *as God knows all, you may know all, and fall down before God when any thing shall be amiss*. O where is that Table-edifying discourse (the best sawce to your meat) The Primitive Saints had three dishes which made them grow fat. O where is the sanctifying of the Lords day, that hath been in fashion amongst the Saints; yea, in reputation amongst Christians in all ages? Go then from your houses, from your shops: Come along to the Exchange; God knows what *exchanges* you have there, what *passions*, what *lies*, what *fratry discourses*, what *corrupt communication* there is, God knows all this; and how much precious time is mis-spent there, sometimes upon the Lords day; God knows all this; And what *Malignant Principles* are sometimes propagated there, and how men may leaven one another, even in their conversing there together, they go and pretend to make bargains, and trade together: I know not how to speak in a *City language*, but others think many times they much *purifie* one another, and *drive the devils* made there, if there be any such *Design* foot, God know it, and God grant you may know it. *And*

And when you come to your Offices, it may be some are Constables, or Sequestrators, or of the Excise-Office, &c. I cannot fall upon all, what trafficking there, whether you trade more for the State, or for your selves; or when you are in public office, God knows it; Oh! and many a poor subject in England knows it; how many estates have been undone, and in presence (indeed) we come to sequester for the Publique, but God knows how little of this the Publique hath had; it may be here is a fine Cabinet, then such a wife must have it; and here is a fine Looking-glass, my wife shall have this at such a price; and here is a goodly bed, my Love shall have that; God and Conscience knows these things: And let every one knock at their own doors, God knows, I speak in his sight, without reference to any one; onely there are such discourses as these, wherever it falls.

There are many Adams still drawn away by their wives to eat forbidden fruit.
Lutimer.

Furthermore, when you have a great trust committed to you; it may be a Publique Officer in a Congregation will gather a great deal of Moneys, God knows whether there hath not been sometimes corrupt dealing; it may be we will go and feast, and be thus jolly, and the poor Parish shall pay for all; and then we will have the Pews Collections, that must make it up; God knows whether there be not too much over-lashing many times in things of this nature: But they that are in Office can bear it out, and know too often how to spare themselves, and lay the greatest load upon the weakest horse. These things are all naked before the All-seeing God.

And then when you come to make Levies, and gather Taxes, as you have been much put to it, since these sad Troubles began, whether my Brother, Cousin, Friend must not be spared, and many times a Parliament-friend pinched more than a Malignant; God knows all these things, and I wish you may enquire into your selves, and take notice of it.

When you come (then) to your Churches, God knows what carriage there is sometimes in the Vestry, when you come to choose a Lecturer; I must have such a one; Oh, he is a friend of my friends; and one man will have him upon another pretence, it may be because he thinks he will smooth him, and flatter him, and keep him in generals onely; and another man draws

draws off, and will not have such a man, because he thinks he will come too close; whether your hearts be faithful and upright in your choyses of such natures: still I must tell you this, *God knows*, and therefore do you look to it,

Rev. 2. 14.
15, 20.

Ier. 5. 29, 30,
31.

And then when you come to the *Administration of the Worship and Service of God in your Congregations*, God knows how patient divers of you have been at many pollutions a great while, that hath cost *England* very dear; now God knows how ready you were when the *Prelates* were in their ruff, to comply with them in their *Altar-Prayers*, and *Trinkets*, and the like; that *The Prophets* prophesie falsely, and the *Priests* bear rule by their means; and the *People* love to have it so: All these things are naked before God.

And God knows what a secret antipathy of heart there rises in many of you, against the work of *Reformation*, and that there should be now strict proceedings, and your *Congregations* purged of all *Scandalous and Ignorant persons*, kept from polluting the *holy things of God*: Oh! how many invectives are there made; sometimes men inveigh against *Presbytery*, and sometimes against *Independency*, and the plain English of both is, because they cannot indure the strictness of either, because they shall not have so much elbow room for their lusts, nor be so impune wicked as formerly; but the *Eldership* and *Minister* will now make a more exact *Scrutiny* than heretofore, and this makes them angry: And because they have taken the *Covenant*, they will not appear against *Reformation*, yet they like not this Way, and that Way; because this lies at the bottom, they will not have a strict *Reformation*: God knows all this.

Come to the *Representative City* it self, to the *Court of Aldermen*, and *Common-Council*, God knows how things are carried there, what unsuitableness there is many times betwixt your *Spirits*, and your *Places*; He sees there is never a one of you but hath a *Publique Place*, and thereby advanced to some degree of honor; and yet I doubt God may behold in divers of you a change, in a *Publique Place* a *Private Spirit*: Oh! it were a most rare thing, *London* would be *Jerusalem* indeed, and *Jerusalem* in its lustre, if once it were come to this,

this, That all the *Common-Council-men*, and all the *Aldermen*, when they meet together in one *Court*, if they could come there with *one heart*, and *with one Spirit*, and all having no other design but this in common, To advance the *glory of God*, and the *best good of the City*: This were the way indeed to make you a *City of Righteousness*. But the Lord knows, it may be many that before they were chosen *Common-Council-men*, sober, grave, active Christians for the *Publike good*, great blessings in the *Wards*, in the *Parishes* where they did live; and then being advanced, grow *Pragmatical*, or it may be grow into something like *Factions*: Some probably on the other hand, more heavily, and *politiquely*, and *carnally* complying out of *self-ends*: It may be some that have been exceeding *active*, when they moved in an inferior *Sphere*, when they come up to a *higher Orb*, are so worldly wise, it blunts their *Zeal*. There was wont to be great complaints, he was a good *Minister*, but an ill *Bishop*; he was an excellent *Councilor*, but a bad *Judge*, advancement spoiled him: God knows whether any thing like this lies at any of your doors; never so good as when *Common-Council-man*, to say no more.

Now therefore, wisely and seriously consider, what Spirit acts you in your *City-meetings*, what is the greatest *Enginier* that drives you on, whether it be the *Publike good*, the Lord knows it: And for the very *Government of the City*, whether sometimes you be not more zealous in your *own things*, and more remiss in the things of *God*; the Lord knows this: Whether sometimes you be not more indulgent to the *rich*, and pinch the *poor most*; how much care you may spend and exercise to maintain your own *Privileges*, and keep up the *Honor*, and the *reputation of the City*; and it may be too exceeding faint, and *flat*, and *dull*, when it comes to the *Sanctification of the Lords day*, and *purity of the Ordinances*, and *magnifying of Christ*, there you moved (may be) as if your *Chariot wheels* were knockt off: If it be so, *God knows it, and will reckon for it*.

(*Right Honorable, Right Worshipful, and Welbeloved*) I beseech you now lay your *hands* upon your *own hearts*, and seriously observe your selves, as in your more private *Sphere*,

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Representa-
tive City.

and in your several relations, so especially now, as you are *Citizens* indeed, as you are part of the *Representative City*; what *Oathes* you took the, I know not, or whether any or no; but I am sure of this, the very thing it self carries with it an Obligation, if the *City* shall advance you to that *Trust*, you are bound to be faithful to it; and then to act and move so, as in all things you may discharge your trust. Now God forbid that ever People should say, thus upon any good grounds, *Ship-money was a heavy burthen*, but now indeed it is onely *exchanged*; there may be as much oppression in some Officers in raising the Taxes, as ever there was in the Officers in the gathering of *Ship-money*: God forbid this should concern any of you, look to it. Others may say, we were wont to be called before the *Conncel-Table*, and there we must wait and attend, &c. and spend much money; and what if some should complain now, it may be, some *Committees in the City*, where things are not rightly charged, pinch as much as ever other places did? How justly, I know not; but I am sure there are such discourses abroad. Oh! do you seriously and wisely consider, if there be any such distempers; God knows all these things: You have a Conscience that is a *Witness against you*, that will be a *Judge*; and as you would meet the *great God* with comfort at the *great Assize*, keep a *privy Sessions* often in your own *bosoms*, and set all right and straight there. Oh! let there be a *Conscience-Committee*, let there be a *Bosom-Committee*; let there be a *daily*, not *Quarterly Session* kept there. Great complaints there were heretofore, Such a one he hath a *Monopoly of Sope*, or *Tobacco*, *Lace*, and many things: And many complain now as fast, Such a one hath got a *Monopoly of Offices and Places*, and *ingrosses all*, & they will thus and thus interest themselves in every thing; and when they have done all, it may be *enrich themselves*, and *impoverish the Publike*. How far these things are to be charged upon any one, I know not: But I so far love the *City*, and would have you prize the comforts of your own *Consciences*, as to take the advantage of this day, and reflect upon yourselves, and sweep every man before his own door. People that are abroad in the *Countrey* have heard so much of the *fame of London*, since these things began, that they come here with great

great expectation, hearing of the *fidelity and courage of London*, and what you have done with your *Purses*, and how many have *ventured their lives*, they have *great thoughts of London*; but when they shall come up higher, and in some of your shops, and finde as bad dealing here, as in the *Countrey*; and it may be deal with some of their *Officers*, and finde as *partial dealing* here as in the *Countrey*; You know not what sad reports are cast upon the City by this means: and if you would have a lovely picture drawn of *London*, both at home and abroad, I beseech you, Let it not be in vain that the Lord hath put it into your hearts to meet solemnly this day, but let there be some good fruit of it: And I hope every man will take some pains this Evening (or soon after) that he may take some time to view all the *Pages* of his whole course, and when he findes any *Errata*, or any thing amiss, as *Lord Major*, as *Alderman*, as *Common-Council-man*, or *Officer*, that in the consideration of this, That God knows all things, you will fall down before him, and cry every one *Peccavi*, and say, Lord, I know such a thing hath been amiss, and I desire all may be reformed.

And so I have done now with the second ground observable in the words. I hope I shall not oppress you.

You have heard that our hearts have a power of self-condemning, and self-absolving; You have heard likewise, That God knows; the great God hath an All-seeing, an All-searching eye, knows all things, sees how it fares with us: But then,

The self-condemning of our hearts, is a certain pledge of 3. Observ. greater condemnation from God.

And why so? Because *Conscience is but Gods Agent*, it is his *Vicegerent in our breasts*. That God might carry all things righteously at the Solemn and great day of *Judgement*, he employs this *subordinate Officer* here to *Record all things*; so then two Books will be open, the *Book of Gods Judgement*, and the *Book of our Conscience*; and they will agree like a pair of *Tallies*, there will be a *concurrence* betwixt them in all particulars: God, he does employ *Conscience*, if that condemn thee, and if that be not satisfied, but still accuses thee, thou mayest tremble at the thought of it; God himself will

Note.
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be satisfied
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condemn thee at last. For this is certain, *Conscience can never be satisfied, till God be satisfied in and through Christ; and when God is first satisfied in and through Christ, then God will satisfy Conscience.* I confess, that many a mans conscience holds his peace, that is in a very ill condition; but conscience never speaks peace, but when thou art in a good estate before God through Christ. I doubt there may be many ignorant men here, that may be bold, Why, *Conscience troubles me not; and accuses me not;* possibly it may be so: but thy Conscience may be stupified, and tongue-tied, and thou all this while in a most dangerous condition; thou art asleep in the Devils Cradle all this time: but when once Conscience comes, not onely to hold his peace, but to speak peace, that is a great advantage to thee: (that thou shalt hear of by and by) But if nothing can satisfy thy Conscience; thou wouldst appease thy Conscience, and quiet it, and goest to Prayer, and it may be comest to Sermons, and yet Conscience nibs thee, follows and dogs thee from place to place, and thou canst not rest: Certainly, if thou have such a mis-giving, self-condemning heart, it is a clear sign that yet God himself is not at peace with thee. Sometimes (indeed) a very honest heart may be troubled, and much perplexed (I would not have any abuse this; for there is a troubled Conscience, that is yet a good Conscience, *because then troubled more for sinning against God, than for any thing else*) But if thy heart do condemn thee for a wilful living in such a sin, as being *obstinately defective* (for here the Apostle speaks principally in this, in wanting love to the Brethren) if your hearts condemn you in this, that you do not love truly one another, you can have no solid peace: For I dare boldly say, That there is never a man or woman in the world that hath a good Conscience (though a troubled Conscience, which may be good, when not comfortable) but they do love the Brethren, and love the Saints; and they do not live in any gross sin, and they do not allow themselves in any little sin. But now, if thy heart indeed do condemn thee, as not having that which is an undoubted evidence of grace, not the lowest degree of grace, as, *thy not wallowing in any sin, nor allowing thy self in any the least wicked way, which is inconsistent with the truth of grace thus explain'd;* it is a certain

Character
of a good
conscience.

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tain sign, that thou canst as yet expect nothing but condemnation from God.

And therefore (by way of use) *Beware, O beware of defiling, of polluting your own Consciences*; know this, Conscience is Gods servant, and therefore cannot be bribed, will not be corrupted, when once it hath received its Commission from him, is awakened by him: This is the very nature of Conscience (observe it) when other things wither and dye, then (it may be) *Conscience lives*: when a mans teeth falls out, his hair falls off, and his hearing is gone, and his eye-sight lost, that he cannot see without Spectacles, &c. according to that elegant description of old age by Solomon; then his Conscience begins to live more vigorously, when he comes to dye. It may be thou that hast been an Atheist and dull hearer twenty or thirty years together, and very little more edified by all the Sermons thou hast heard, than the seat upon which thou satest; for this, when thou comest to dye, thy Conscience will torment thee: Oh! it is a dangerous thing to *not live your Consciences*; you may out-live your Trading, and Honor, and yet overcome that (at least have comfort under it) but to lose your Conscience, to be Plundered of a good Conscience, it is the worst of all Plundrings: A man had better lose all the world ten thousand times over, than to lose God, and Conscience; no enemy like to Conscience (besides God himself, who does imploy and act it) a million of enemies are not so much as a terrifying Conscience. Divines have a great dispute (many of them) where Hell should be; truly, you need never make an enquiry, *God can make a Hell in any one of your Consciences*: and if God should open any of your eyes at this time, that have lived in wickedness all your days, and set Conscience on work to torment thee, thou wouldst soon know where Hell is: If God should but let one drop of his wrath fall upon thy Conscience at this time, and discover what a secret wanton such a one hath been, and what a private Drunkard such a one hath been; if he should in his holy Justice set this upon thy Conscience, thou wouldst have a very Hell in thy bosom: Before God advances the souls of the Saints to heaven, he can bring down heaven to their souls; even so he often makes a hell in wicked mens Consciences, before he condemns them into hell.

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Hell in a wicked mans conscience.

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And therefore I beseech you, because that a bad Conscience is a pledge, an evidence of greater condemnation; Take heed how you baffle, abuse, break with your Consciences. Give me leave to propose this short *Dilemma* to you here; Instance in any sin, either you know it to be a sin, or not know it: Suppose Drunkenness, or in Swearing, or in Lying, or in Unclean-ness, or in Sabbath-breaking, or *in want of love*; whoever you are, you know it either to be a sin, or you do not know it; if thou dost know it to be a sin, what a blinde *Atheistical Conscience* hast thou? if thou dost know it, and wilt still live in it, then what a *festred Conscience* hast thou? This is *plain language*, but it is *very wholesom*; no danger to hear of it now, but if it be your doom to *feel it at that left hand* when you come to Judgement, there it will be too late, then you can never make your peace with Conscience, but art eternally undone. Too many men do deal with Conscience (very unwisely) as men do with Bayliffs: Suppose an Officer should have order to Arrest such a man, it may be he will give the Officer, Bayliff or Sergeant, or what you call him, five shillings, or ten shillings, and he spares him; but alas, poor man, *the debt runs on, and the Creditor will be at the charge of a new Writ*: So, you come to a *Sermon*, and it may be a spark of Truth falls upon your mindes, and you go home a little convinced; and what will you do? you will go to some company to rub it out, this Sermon came close to me: but you have a *jolly way in London*, it may be get to a Tavern, and drink away with a pint of Sack Twenty Sermons, and with a pipe of Tobacco blow them away, so you can wear out those strokes that the Word of God hath had upon you: Oh! what call you this? there is a simple bribing of the *Sergeant*, but *the grand debt runs on still*: And then it may be God will break thy Estate, and take away thy wife or children, or thou hast lost so much at sea, but thou dost comfort thy self, I have so much left yet, and though you be sad for the present, yet you may get up again; but then it may be a greater cross comes after this; and if all this *break not thy Conscience, it will break thy neck in the conclusion, and send thee packing to Hell, out of whence there will be no Redemption*: Therefore, I beseech you consider it, if you have a self-condemning

Never expect to compound with conscience, unless you first agree with God himself.

Divers in London have a jolly profession, and too great a latitude therein.

condemning Conscience, it argues there is a greater condemnation to be expected: Conscience will joyn with God as a Witness and Judge against thee.

Let me add this in the next place, and endeavor to set it a little more on: Conscience, as it will never be bribed, so it is (indeed) such a worm as never dyes: In *Mark 9. 44.* you hear there of a worm that dyeth not, and a fire that never will be extinguished. I believe some of you know what the head-ake, or the Tooth-ake, or the Gout, or a fit of the stone means; suppose Eternity should be added to one of these, if you should have an eternal Tooth-ake, or an everlasting fit of the Stone, would not this be a sad thing? *Add eternity to an evil, and it makes it infinitely evil.* What will it be to have an everlasting stinging Conscience? a fire flaming in you that never will be extinguished? Oh! this will be the woful fruit of such a bad Conscience; and therefore take heed of such a self-condemning heart.

If our heart condemn us not, then have we confidence towards God. Verse 20.

To have a self-approving, a self-absolving heart before Observ. 4. God, is a pledge of our acceptation from God.

When thou shalt come to read over the story of thy life, and finde that God hath wrought this grace in thee, and that God hath likewise taught thee to walk conscionably before him, and to love the Brethren, and to love them in deed and in truth: Oh! here is a pledge of Gods acceptation of thee; for that argues indeed, *That God is thy God*, if he have given thee a self-approving heart, a self-absolving heart; *He hath made some impresson upon thy heart, something of himself there*; given something that is an evidence of thy sincerity, and of his accepting of thee in Christ; and that he owns thee in him, who by his blood hath satisfied Divine Justice for thy sin, and then hast thou grounded confidence towards him: Why confidence towards him? He is thy God: For doubtless (as I intimated before) if God hath given thee a self-absolving, a self-approving heart, a heart approving thy self to him, according to the rule of the Word, God is thy God; and God being thy God, thou hast confidence in him, and mayest go and pray

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pray to him, as to the Father of the Lord Jesus Christ, and in him thy Father, and doubt not but God will hear thy Prayers.

Applic. I must forbear the further Confirmation and Explication of this, this being the third Exercise, and the season hot, and divers ancient Citizens present, whose chearful patience should not be discouraged.

And the first Use that I will make of it, is this:

Use 1. You may please to look back to the former Observation, because we shall have occasion (they having so great affinity) to link them both together a little in the Application: *A self-condemning heart, that argues undoubted condemnation from God; A self-absolving heart does intitle us to acceptance with God.*

1. Take heed then (in the first place) that you do not rest in such a condition, wherein you have not your own hearts to approve you, and to absolve you. And not to instance in any other particular, or to return to those generals we mentioned before, I will keep to that that seems to be the Apostles intention here principally, speaking of their heart condemning of them for want of love to the Brethren.

As you profess your selves Christians, take heed that you be not found such, that your heart does not condemn you, as indeed *not loving one another in truth, not loving one another in reality.* This day, it is an *Uniting day*, as well as a *Praying day* (so far as I understood the intent of it) it was in part as to seek God, so to prevent and remove all jealousies, and all Obstructions, or whatever might hinder a happy Union betwixt the *Courts of Aldermen, and Common-Council*, that you might preserve *Love and Peace in the City.* Oh! therefore, I beseech you, Take heed of any thing that may give occasion to your own hearts to condemn you.

I have some Arguments to prove (I should be glad if you will be well able to answer them) that some are in a guilty condition; and that however you may complement and bear it out, that your hearts are full of self-condemning, even in this particular, that there is no more true love among you. My two Reverend Brethren and Fellow-Laborers have commended

Stedfastness,

Stedfastness, Activity and Unity; Give me leave now to adde a plain *Emphasis* to all that, to endeavor, as God shall enable me, to drive this *Nail to the head*, that it may be fastened in every one of your hearts, and to put you upon a self-examining, and self-considering, whether you are able now to approve your selves thus to God, That you have *Spirits settled and composed, and effectually combined in this happy Unity*; that this might be the glory of *London*, to be a *City compact within it self, which was the beauty of Jerusalem*.

Mr. Calamy on 1 Cor. 15. 58.
Mr. Anthony Burget on Psal. 122. 3.
4. 5.
Psal. 122. 3.

You have had Zeal for the Publique, and have let go your *Money* (blessed be God that hath put it into your hearts to be so zealous) yea, have lost much *Money*, and many of your *Friends*, and God forbid now you should *lose your selves for want of love*.

A great Politician saith; That *England is a huge mighty Animal*; (he tells you also what he thinks of *France and Spain*) but he gives this Character of *England*, That *England is such an Animal, that Will never dye, unless it kill it self*: Truly, I hope the same of *London*, that it will *never dye* (to speak as men) *unless it kill it self*; And I know no more compendious method to stifle and undo your selves, than for want of love: Oh! what a victory would this be to the *Blood-thirsty Adversaries*? when all their plots could not break you, you should *break one another through your Divisions*: What a triumph would there be at *Oxford*? how would they insult? if that when they could not reach you, you should *bite and tear one another*: Blessed be the Lord, that hath put it into your hearts to extinguish what sparks there are, before they come to flame.

Gal. 5. 15.

Too many *Citizens* (I doubt) herein do over much resemble their *Gardens*, which are full of *goodly Tulips*, beautiful to the eye, but neither good for *pot or smell*; so they have a *pompous love, a specious kindeness*, in exchanging some *Visits and Invitations*; but little or no conference to the good of one anothers *souls*, little or no *usefulness* to one another in reference to the *Publike*. This appears,

Some Arguments, that there is much want of this sweet flower of brotherly love in the Garden of London.

1. Because there is so much *Envy* in the *City*: Now certainly *Envy* proceeds from want of love; for if you did love one

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Discovering
Arguments
of want of
love.

1. Envy argues want of love.

2. Censuring one another argues want of love.

3. Oppressing others argues want of love to them.

Mat. 7. 12.

another indeed, you would *heartily rejoice* in one anothers *good*. But, *alas*, that such a one should have a *Place* rather than I, and such a one should have more *Power*, and more *Influence* than I have, Oh ! many men cannot bear it: What call you that, truly it is want of love ; such a man wants love to his *Neighbor* that he envies ; and he wants also love to the *Publique* , if he envies another man that is *abler to do the Service of the Publique* than he is : were there love to the *Publique*, if there were any man in the *City* more *active*, and *fitter* for the work of the *Publique* than he is, he would rejoice that such a one is called to it; this would argue love indeed.

And then, that there is such a deal of *censuring* : Oh ! that argues defect in love too. How do Brethren *censure* and *tear* one another ? The Lord knows it is too much amongst *Ministers* ; I wish *All* whom it concerns may be humbled for it : And people *censure* their *Minister*, and one another, because they do not all *concur* and *comply* ; some are of different *judgements*, some are of one *minde*, some of another ; in things of *lesser consequence*, who condemn one another, I'll not say as much as *Papists* and *Protestants*, but truly it is in danger to grow to it : As it is abroad now, *Lutherans* and *Calvinists* both pretend to be for *Religion* and *Reformation*; but it is a cause among them, that *Religion much suffers*, and the progress of the Gospel is very much obstructed by it. Take heed of *censuring* ; this is want of love.

Further, here is another Argument, not only from Envy, not only from Censuring, but indeed from your *oppressing* others in Taxes and Levies, and such kinde of ways, when things are carried on with *extreme partiality*, and with unjust *indulgence* to some, and *severity* unto others ; what call you this now ? it is want of love : Because, didst thou love thy *Neighbor* as thy self, thou wouldst do nothing to thy *Neighbor*, but what thou wouldst have thy *Neighbor* do to thee, in the same posture, in the same juncture and concurrence of circumstances, which our *Savior* makes the *rule* and *expresion* of *real love*.

And then likewise, when you are so *selfish* in your *designs* and *undertakings*, and so far prefer your self-ends before the *Publique* ; this is still want of love. The Apostle was a Prophet,

in 1 Tim. 3. beginning, *In the last day shall be perilous times; Why? Men shall be lovers of themselves.* I know not any thing that this day does indanger the Parliament party in England: the City party, those that are hearty for God and his Cause, than the predominancy of self-love; for men now love themselves better than the Kingdom, better than the Church, better than the State, love their own Estates, their own advantages more than all; and this exposes them to abundance of snares, because they love themselves inordinately: O therefore, 1 Tim. 6. 9. steer all Publique Councils even according to this very rule. I beseech you, you that are of the Court of Aldermen, and Common-Council-men, consider, *That the less self-love you bring with you to your City Transactions, the better you are to manage all your Affairs:* Oh! it were a happy thing, that every time you come to appear in your Senate-house, you could leave self-love behinde you, and say, I will go now, not as such a man, and such a man, and as I am at home, but I'll go as one of the City, and as one of the Representative Body; and if Self would step up, and put in it self, *Stand by Self*, the City must first be concerned, and the Publique must first be minded: The Lord put this into the hearts of them in Government, thus indeed to prefer the Publique good before themselves; we should have more cause to rejoyce in that, than for any Victory that ever yet the Citizens had: And I am confident in this, if the Lord would help Parliament, and Kingdom, and Assembly, and Armies to conquer this Bosom Enemy, this that leads the Faction here, this predominant self-love, it would be a greater cause of triumph, than ever we had yet for any Victory (though we have had many glorious ones) as long as ever you are full of Envy, or full of Oppression, or full of Conspiring, or full of Selfishness, it argues you want love.

Note for
Citizens.

Then give me leave in the next place, to bespeak your love; it is the work of the day: and as you would approve your selves indeed to God, and as you would have confidence in God, and as you would expect acceptance to God, and would be welcom to the Throne of Grace, when you go to Prayer, and finde favor with God; Then, labor to take out this Lesson, get a self-absolving heart in this particular, that you are *sure you have love to the Brethren.*

If there were more love amongst all *persons of quality*; if *Common-Council-men*, and those in place of *Power*, did often meet together, not to nourish *prejudices* one against another, nor foment *differences*, *these things would be signs of love, and incentives to it*: You have heard sometimes talk of *differences between the Houses*, Oh! what a sad thing were this? as that the *House of Commons*, may be, should have some *jealousies* of the *Peers*; and the *Peers* sometimes of the *House of Commons*; if there have been any such *jealousies*, or *misunderstandings*, then you know *Publique things have not gone on so well*: And now truly men begin to speak of the *City*, you had better hear of it in this place, than from other men who love you not: There is difference so between the *Court of Aldermen*, and *Common-Council-men*, and now they begin to dispute about their *Priviledges*, and there grows *Debates and Contentions*: The Lord, if it be his good will, hear our *Prayers* this day; Oh! that there might be a spring opened this day, that might wash away all *prejudices*, and *jealousies*, and *suspitions*; that both *Court and Council* might be made one, *in reference to the Publike*. I know not any thing would joyn you, and soder, and cement you together better than a *Spirit of Love*: If there were but a *Spirit of Love* to act the *Common-Council*, and to act the *Court of Aldermen*, you would sweetly imbrace one another. And I beseech you take a word (though it be out of my *Sphære*) yet from a *Minister of the Gospel* take it, who desires to be faithful to your souls, and to the *City*; *It is plain and wholesome advice*: When there was some small divisions betwixt the *Houses of Parliament*, Oh! says one *Citizen*, would to God they would leave *disputing of their Priviledges*, and joyn against the *Common Enemy*: And when there hath been any clashing in the *Armies*, Oh! would the *Commanders* would let them alone till they come to their *Garrisons in the Winter*, and then let them debate it, onely now let us go on *vigorously against our Enemies*. I beseech you (*worthy Citizens*) do so too: If there be any disputes about your *Court and Council*, let them sleep; God forbid you should betray or prostitute any of them, onely be so wise, as to take the *seasonablest time to dispute them*, if your disputing of them in this
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nick should set all on fire; when you should joyn *purses* and *hands*, and all against the common Enemy, for you to fall all to pieces amongst your selves, surely you will disparage your selves, and deceive the world, that expects so much wisdom, and zeal, and courage, and faithfulness to the publique Cause from *London*, that if now jealousies and misunderstandings should creep in, and scotch the wheel, how would people be frustrated of their expectations, that have such thoughts of *London*! Be pleased to suffer these things to enter into your most serious thoughts, and make it appear that love does spring, and that you do not over-love your own Priviledges, or any thing that is your own, when it comes in competition with the Publique. I love every man should love that that is to be loved, in a due proportion, according to its share, with reference to *Christ and his Cause*: There are now great things on foot, and (blessed be God) we have heard some welcom news this day; *Is not this very comfortable, to hear good news in our worshipping of God, and seeking for peace; as if God would encourage us to pray, and endeavor more after it?* What news is it? Seven thousand persons in *Taunton* relieved, where were so many precious souls of the countrey got together, and that now when Heaven was besieged with Prayers of the Saints, God himself hath been pleased to be overcome, and to raise the Siege of the Enemy. Here is rich encouragement for the *Pal. 24. 6.* Generation of true Jacobites.

You have an *Army on foot*, and a great deal of prudent and speedy care is required, to consider how it should be maintained, and how to manage these publique Affairs most dexterously: when there comes a winter season, when there is no such time, nor need for such vigorous motion in these *Enterprizes*, then dispute your *Priviledges*, and then write *Books*, and then debate what is between the Common-Council and Court of Aldermen; and then enter as serious and deliberate consultation as you will, and set the saddle upon the right horse, and let every man have his due; but take heed now you let not in your Enemy, by making a *Breach amongst your selves*; when you keep Court of Guards that costs you so many thousands a year, neglect not the Guard of Peace and mutual Love:

Psal. 65. 2.

If you give up the City, *this famous flourishing City*, into their hands by your division, how will *Rome*, and *Spain*, and all the *World* (that are Enemies to the Cause of God) *Triumph*; that they have got a Victory over those that they counted their greatest Enemies to their grand Design? Where is your love, worthy Citizens! get this self-absolving heart: The Lord grant this may be such a Uniting day, that this Church may be a grave to bury all the beginnings of Division, and that you may go out of Gods presence *glowed together*. And why should not we expect it, though there be so many defilements that may provoke God to blast all, *he being a God hearing Prayers*? but all our work is not done when our prayers are done; we will observe what good *fruit is come of our prayers*: you will have it in every Book, The City had such a meeting, and they met together; And for what? some will say, For to humble themselves, and to pray to God that they may be United: Then the next week the question will be, What news of it? how we bless God for it? If now the *Court of Aldermen, and Common-Council might joyn as one man*, then they should conclude, God hath heard their Prayers, and accepted of their endeavors: Certainly, this is a blessed design, and most proper for this days work.

Livy Histor.
Decad. 1.
Book 2.

It will not be unreasonable to acquaint you with the prudent carriage of *Menenius Agrippa*, who by a witty Parable (no wonder our blessed Savior delighted so much in Parables, *they being so prevalent to persuade*) composed the great Distractions amongst the Romans, The chief Magistrates were agrieved, thinking the inferior Commons had too many advantages: Upon a time (saith he) the other parts of the [natural] body complained, that all their care and industry must be to make provision for the stomach, whilst that sits quiet, enjoying the pleasures we bring in to it: Hereupon the other party combine to tame the stomach by hunger, so that the hand would not reach meat to the mouth, nor the mouth receive it; which suddenly brought the whole body to an extreme Consumption: Hence the necessary use of the stomach did most clearly appear, that as it received strength from their care; so by a reciprocal influx, it helped to convey nourishment to the whole. There needs no Application,

plication. In the *Body Politick*, whether of *City or Kingdom*, *mutual Help* is as necessary; let it be as acceptable, lest by your jarring you breed a *Consumption* in the whole. Note.

Give me leave to subjoyn that which I thought of, that in that holy man *Ezra*, He proclaims a *Fast at the river Abana*, Ezra 8.21, 22, 23.
 that they might seek of God a right way for themselves and their little ones, and all their substance. And what was his reason? A very pious and worthy one, and I would gladly think so well of this worthy City, that you had as good a reason for this meeting; Because we (says he) had spoken to our King, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him: I was ashamed to require of the King a band of soldiers, and horsemen to help us against the enemy. Here was a good man had spoke great things of his God; and now, if he should have gone and desired the King, that was but a Heathen, Pray Sir, let us have a party to guard us through the Countreys, what would he have thought of them? what, have you said such great things of your God, that he hath sought you out, and what need you my men to guard you? He thought this would blemish them, and therefore he seeks God, that they might finde out a way, and not bring a scandal upon him, nor give advantage to the bloody enemy that stood watching against them. Note his care not to scandalize an Heathen Prince.

I hope this was the Design of the Right Honorable, the Lord Major, and the Common-Council, and whoever were Agents in this business; you begin to be afraid of some heart-burnings, and jealousies, and you thought if it should break out, how the enemy would triumph, therefore you will seek God by Fasting and Prayer, for a right way to unite you: The Lord be blessed for putting this into your heart; surely the Scripture-way is the best way to conquer all those jealousies that have been among you, namely, Real love one to another: and, I hope you will have a good fruit of this days prayer, in some more sweet harmony of Spirits, in the two grand points of Difference amongst you;

1. In Church-matters.

2. In Civil matters.

First, for your love in Church-matters; there is a great deal of

Unity in
Church mat-
ters lovely.

of need to preach this Doctrine to *London*; you have had much said to you already concerning *unsettledness in Opinion*: truly, it is a sad condition, yet I would not have people *discouraged* at it; for it was always so in *Reformation-time*, in *Luthers* time and others: As when the Sun arises in its lustre, there are drawn up a great many fogs and vapours; so it is when the Sun of *righteousness* arises, there is a great deal of liberty many take to themselves, and many wanton and wicked Opinions there are abroad; there are in Gods garden many unfavoury weeds (*The Lord who knows it remove them*) What should we do? Oh! let us improve our utmost, how we may bring things to a happy Union. And for the Church, I have but two things to say to compose all the Differences:

1. You have heard already many seasonable hints concerning Unity, and the commendation of it; it is a *Work like God himself*, to be a Reconciler: *God was in Christ reconciling the world to himself*. And I desire heartily, that *Ministers*, and *Citizens*, and that all ranks and sorts of people now were Reconcilers: There are too many *Incendiaries*, and I fear, not any one plot of the Jesuits against the City more than this (and I am confident, if you have Jesuits among you) you have their Plots and Designs, to raise up Divisions about Church-government. A great deal of talk there is about *Differences between those you call Presbyterians, and Independents*, and men use all their wits to heighten the Difference to the utmost; and if there were but half the pains to *lessen*, as there is to *greaten* them, I should hope we might joyn *heads and hearts*, and all without any such *formidable breach*, as some think. What do people think? Surely, one party must be absolutely broken, if God gives us the wisdom and sobriety that is from above, *first pure, and then peaceable*; I hope there may be a Reconciliation of both, without the Destruction of either: Certainly (though there are, I believe, extremities on both sides) yet both too good to be confounded. Now I would have this considered, many drive on this *Design* and God knows there is a great deal of *animosity* in it; some Presbyterians, I doubt, would be willing to destroy the Independents, though they ruine the Publique in it; and, I fear, some Independents would do so for them: Doubtless,

there

There is too much rigor at least in divers of both parties. There is no such difference, for ought I know, between the sober Independent, and moderate Presbyterian, but if things were wisely managed, both might be reconciled; and by the happy union of them both together, the Church of England might be a glorious Church, and that without persecuting, banishing, or any such thing, which some nations are too full of. I confess, it is most desirable, that Confusion (that many people fear by Independency) might be prevented: And it is likewise desirable, that the Severity that some others fear, by their rigour of Presbytery, might be hindred; Therefore let us labor for a prudent Love, and study to advance an happy Accommodation. Give me leave to say two or three words to this purpose:

Is it not a sad thing, that when learned and godly men (for so you will allow them to be on both sides) I say, First, When they shall agree in the Doctrinal part, in the Confession of Faith; I hope you will hear of little or no difference there.

2. When they shall agree likewise in the Practical part of Worship; for that you see by the Directory, all have in a manner agreed there.

3. When they shall agree likewise in the Destructive part; as, for the ruine of Episcopacy, and removing of the Ceremonies, and all that trash.

Here are Three Wonderful steps: and I believe five years ago here is not a man in this Congregation, did expect so much as God hath already granted us: At the beginning of the Parliament our hopes were but low, and modest in regard of what we have; and yet because all things come not upon a sudden, we wrangle, and quarrel with this man, and that man, yea and with Divine Providence; but let us look back and see what a Sea we have got over; Your Common-Prayer-book is gone, and your Ceremonies and Episcopacy hath its deadly blow.

4. Nay further, Another Rep is taken, and if any thing reconcile disputing Brethren, this is a very probable means, and it hath past the Assembly a long time since, and the House of Lords a great while ago, and now hath almost the House of Commons (the Vote of it, as I hear, is past) namely, An Ordinance, taking care for removing of Offences in

God hath
done much
for us in
Reformation.

An happy
Rep.

Congregations, of ignorant and scandalous persons, who sad the souls of the Saints by their Divisions, that do pollute the things of God; and that there shall be an intrinsecal power in every Congregation to keep away such: What would you have more? if this be granted, set aside the word Independency (for who will own it) it is a word neither fit for Creatures, nor for Churches. We must be all dependent: an absolute Independency is no where to be allowed; but call it Classical and Congregational. Let us begin in the right method; Every Congregation shall have its power, there shall be a Pastor, and Elders with him; and they shall have a power put into their hands, to enquire who are Scandalous and Ignorant in every Congregation, and they shall be kept from joining with them at the Lords Table, till they have expressed Repentance, and got competent knowledge, and given satisfaction for their scandal: And this is the thing the Independents contest for, and the Presbyterians concur in; and if this be granted, is not this a good step towards our Agreement? But this is not all.

5. Here is somewhat more to gratifie the Presbyterians: When there are six Congregations, more or less, though every one hath an intrinsecal power within themselves, to order things that are proper and peculiar to them, yet they may, at least advise with a Presbytery; and things of difficulty and consequence, and common concernment, may be transacted with Common Council: As suppose a Congregation have Excommunicated a person, it may be he findes himself agrieved, he will complain to the Consociation of those neighbor Churches in that Classis: Those Ministers will require the Pastor and Elders of that Congregation, to give them an account why they did Excommunicate such a man? they will hear it; and when they have heard it, they will finde they did well or ill; and if well, they will confirm it by an accumulative power, and say, *You have done nothing but what we would have done; and according to the Word of God; and here this confirmation comes to strengthen what the Congregation hath done: or if they finde they did it rashly and incogitantly, and out of a spirit of Revenge, they will say, You are bound to reverse this, and you had no ground to Excommunicate him; you must recal the Sentence, otherwise*

This accommodation is much nearer than when this Sermon was preached.

Wise we cannot maintain fellowship with you: Will not here be a sweet communion together, and blessed conjunction, and (I hope in time) a mutual satisfaction; and certainly, it were the best complexion, and would shew a great deal of real love. I wish I had such a temper, as not to be so far obliged to an Independent, as to close with him in any thing that is not good; or so far engaged to any Presbyterian, to close with him in any thing that is evil, but that we might with unprejudiced mindes and sincere consciences, go with them both, so far as is agreeable to the Word of God, and here is a blessed way to a firm and lasting Union. And now, that this is not my own notion and fancy onely; for I know nothing I have said, but is past the Assembly long since: For in the Paper, if I very much mistake not, concerning Accommodation, the power of Excommunication is so allowed to the Congregation, and that he may be Excommunicated by the Eldership therein: What would you have more? Here you do harmoniously link Congregational and Clastical power both together. And therefore away with all Jesuitical ploss, to dis-sever those that are in such a probable way of union. And indeed there were Two things that made the breach at first: Why did our Brethren go to New-England, or abroad to other places? Either there was a form of Prayer imposed, or Ceremonies they could not submit to (blessed be God that is turned out at the back door, and there is a Directory for that) or else mixt Communion: And the Parliament hath given evidence, That they will take order for such a power in every Congregation, that an honest heart may with much comfort there sit down, and so purge and refine his own Congregation, that he may with much honor to Jesus Christ, and satisfaction to his own Spirit, enjoy the Ordinances of God in much purity. Therefore I beseech you, stir up your selves, and one another, that we study how to lessen the differences, and do not give way to passionate dividing invectives. God forbid there should be any such in Pulpits; or in Corners, or at Tables: Let us all get reconciling Spirits, and speak uniting language in our Sermons, in our Books, and upon all occasions; that if it were possible, they that are like to dwell in one Heaven hereafter, might now dwell in one England, and might serve God together,

and jointly advance Jesus Christ together in the purity of his Ordinances, and live in sweet peace and harmony together.

2. As in Church-matters, so I beseech you, shew your love likewise in all your Transacting Civil and City-Affairs; manage all your meetings, your negotiations with love: Let all things be done in love (says the Apostle) walk in love, not onely now and then, and speak in commendation of love, you hear a Sermon of love, with approbation, but do all things in love; give counsel in love, and reprove in love, and tax with love; and whatsoever affairs you are to transact, let all still be done in love: when you come abroad in the streets, there you will meet a company of poor people, a proper object for love of pity; it were worthy of this City to consider them: Your love is principally intended, I confess, to the Saints, to wit, a love of complacency; but love all, love your Enemies: Love should be of a diffusive overflowing disposition. Love poor fatherless Children, so as to bring them up at School (blessed be God that you have so many Schools here) and I hope the City will both wisely and conscionably still cherish those *Nurseries*, that yong Children may be bred to write and read, and so afterwards bound Apprentices, that they may be set to good Callings, or fitted for the University, those that have parts; and look to your Poor. It would be a project worthy the wisdom of this renowned City, that is famous for many things: Many decayed Tradesmen there are, and many that were good housekeepers before, are faine to go a begging, which they do in the night, being ashamed to appear in such an habit in the day: What if you should choose some one relieving Committee, to give money to the poor? you have many ready enough to take it from them; to consider how you should finde out some way for the poor to get their living, men, women, and yong children, men that live idly; better give six pence to one that is working, than a penny to one that is idle; you nourish them up in a trade of temptation, as long as you nourish them up in idleness. For maimed Soldiers, let your love be shewn to them; but for those that are able to work, take care to keep them in employments, but rather relieve them working, than begging: This were like true love indeed, a Fasting-days fruit; as you heard

One Committee for relief of the poor, very desirable.

heard a word of it before out of *Iſa.* 58. what a Fast would you have? ſuch a Faſt as there the Prophet ſpeaks of.

Is not this the Faſt that I have choſen, to looſe the bands of wickedneſs, to undo the heavy burthens? If the Lord would ſhew that mercy, to crown this Faſt with ſucceſs; that if you have been too rigid in your Taxes, too ſevere and partial in your Impoſitions, and put it into your hearts to looſe burthens, and to let the oppreſſed go free, and eaſe every yoke, though you have ſown in tears, you would reap in joy. *Iſa.* 58. 6. *Pſal.* 126. 5.

And is it not likewiſe to deal bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe; when thou ſeeſt the naked, that thou covereſt them; and that thou hide not thy ſelf from thine own fleſh? Here is work for a Faſting-day; and ſay not, It is putting up ſo many Prayers, and hearing ſo many Sermons: The queſtion is, whether you will act over your own Prayers, and the Sermons you have heard this day; will you take out this Leſſon? Oh! how will you rejoyce the heart of your praying ſervants, the hearts of all the City, the wreſtlers with God? if ſuch viſible fruits ſhould ſpring up after this days exerciſe, it would encourage others to creep into corners upon ſuch an occaſion. *Ver.* 7.

Here is a ſpecial promiſe, *Then ſhall thy light break forth as the morning, and thy health ſpring forth ſpeedily.* There is darkneſs in the City, in many particulars now, ſad darkneſs: how know you but light may break forth, the light of comfort every way, if there were ſuch real fruit of your Faſting and Prayer? Then ſhall thy health ſpring forth ſpeedily, God might heal your Diſtempers, and keep you in a heavenly frame. It is an admirable mercy (I am glad God hath brought it to my minde) which the God of Salvation hath ſhewn to you ſince the Parliament began, in preventing the Plague from ſpreading in London; one Troop of deſtroying Angels might have done that, that all the Armies againſt it could not have done: you have had it lingering amongſt you divers Summers, but God hath given you the comfort of your Prayers, and health hath ſprung exceedingly in the City; and who knows but God may give an answer to this days poor prayer, and health may yet ſpring more plentifully? And thy righteousneſs ſhall go before thee, the glory of the Lord ſhall be thy reward. I know when the City hath been called Traitors, and

Verſe 8.

Isa. l. 22, 24,
26

and black aspersions have been cast upon you; The Lord know^s how to clear you; and no doubt, stick close to God, and watch with your prayers, and act as well as pray, and trust God with your credits and liberties, doubt not but he will make it good: *Thy righteousness shall go before thee, and the glory of the Lord shall be thy reward.* The Lord may take away your dross, and your sin; whereas it was said of Jerusalem, *Thy silver is become dross, thy wine is mixt with water; therefore Ile ease me of mine adversaries, saith the Lord.* There was a sad judgement upon Jerusalem, when they were in a degenerating condition: But I hope God will rather turn your dross into gold, and you will become a City of righteousness, where God might delight to dwell, and to shew himself: Let there be but a good fruit of your Fasting and Prayer, and see what you may expect from God.

Vcr. 9.

And further, *Then thou shalt call upon me, and the Lord will answer:* Here is the very thing in my Text now, you have this confidence, if you love one another, that whatsoever you ask you shall receive: *Then shalt thou call, and the Lord shall answer; then shalt thou cry, and he shall say, Here I am.* Oh, what an obligation is here, that you have Gods ear, and Gods hand thus far engaged to you; that if you do but Fast and Pray as God requires, no sooner shall you go and pray, but God shall say, *Here I am;* What, would you speak with me? Would you knock at Heaven-gate? Ile be found of you: And truly, you Londoners have often had proof of it, most gracious returns of your prayers: what evils others have felt, you have heard of; what miseries poor Bristol and Exeter have undergone, that you heard related, and it hath been coming towards you; when some have come and told you, The Kings Army are coming to London, you have gone to your prayers, and God hath said, *They shall not come hither, but here I am.* And yet this is not all, though I think I have said enough (if God please to concur with weak pains, to leave somewhat upon your hearts) yet here is more behind: *If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.* Be pleased, worthy Citizens, my Lord Mayor, and Aldermen, and Common-Council, consider, what speaking of vanity there is, what putting forth of the finger, where is any yoke that pinches poor men? Let us enquire in all our transactions, where is any Tax pinches

pinches any man? where is any Sequestration-Officer that oppresses any man? And what follows?

Ver. 10.

Note.

Ver. 11.
Hebr.

And if thou wilt draw out thy soul to the hungry, and satisfy the afflicted. Many a hungry soul there is come up to London, and blessed be God that you have the honor to be the *Grasnavy* now for a great part of *England*; and the Lord hath with advantage paid you; for you have relieved others with your *Temporals*, and they have relieved you with their *Spirituals*: For their lights that did shine forth in the West, and in other parts of *England*, are now translated and set up in *London*. And whereas you have been kinde, and let others your Tables, and afforded them comfort, *God will not be behinde hand with you: Go on therefore and shew more love; then shall thy light rise as in obscurity, and thy darkness be as the noon day.* What encouragements are here one upon the neck of another? *Thy light shall rise in obscurity*; it lies sometimes under a cloud, and darkned with aspersions, and it is true, a great disparagement lies upon you: Here are (say they) many *Heresies* and *Schisms*, and the like, and I know not what to call them: if you would take out but that lesson I named before, if the Lord would be pleased to unite them they call *Presbyterians* and *Independents*, I doubt not but the rest would in time fall off and wither; *Anabaptism*, and the like, that take shelter under *Independency*, and that *live by other Divisions and Fractions*, they would never stand, if the other were but accommodated, and light of truth would arise in obscurity; and amongst the many *staggerings* that are in the City, a glorious light of comfort would arise, and thy darkness be as the noon day: And what follows? *And the Lord shall guide thee continually, and satisfy thy soul in drought*: Suppose droughts should come, any hard times, the Lord will satisfy thy soul, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not. Here is rich comfort indeed. Go into a garden when you have watered it, and if you will to-morrow morning, first, it looks more amiably; secondly, smells more sweetly; thirdly, springs more fruitfully. What a blessed thing were it to see *London* in this posture after a day of Praying; that *London* might look more beautiful in unity and purity than before: If a man went to draw the picture of *London* now, to make it look more lovely, I would desire these three colours,

*London's
beautiful
picture.*

colours, *Purity in Religion, Equity in the administration of Justice and Unity, A sweet combination of your Spirits in both*: This would make you look more amiably, and smell more sweetly. If a man come into a shop to buy any *Commodity*, He hath it as cheap as I can afford it, and a little good counsel to the bargain; no oathes, no lying or deceiving: this would make the reputation of London very like a precious pot of ointment at home and abroad.

And then spring more fruitfully, all London all ever green; go into the streets; you shall not see a beggar there; go into the Hospitals, in one there are poor fatherless Children brought up for the Universities or Trades, and go to another, there are all maimed Soldiers taken care for: This were worthy of such a City as you profess your selves to be, and after such an Extraordinary day as this is pretended to be: We look not onely for a *Cavendum*, and the like; but as the day is Extraordinary, so we pray, and hope (surely God expects it) that there should be some extraordinary fruit, some Monument erected after this. When the Court of Aldermen and Common-Council come together, they should say, We were such a day met together, and upon a praying day; and when we were praying, we heard news of Tauxan relieved. Oh! let us do somewhat, and let up some Marble Pillar of Reformation, to record such a mercy, endeavor to bring forth some good lasting fruit.

There is one thing more, and that is the end of the Chapter, and so I have done: The Argument is so reasonable, that I hardly know how to break it off; but I must consider my self and you: *And they that shall be of thee, shall build the old waste places; and thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of breaches, the restorer of paths to dwell in.*

I thank my God, I come not here to flatter you, yet I must speak the truth, I know no Society (next the Parliament) I am sure no City in England hath so great a share in the Reformation, as London hath had; and if you will but now add your Prayers, God will install this honor upon you: For here he says, *They that be of thee shall build the old waste places, and thou shalt raise up the foundation of many generations.* And truly, the Courage of London, and the Purses of London, the Piety of London, the Fidelity of London (Blessed be God, whose grace it is) I desire to honor God, and not to flatter you in it: Blessed be God, you have had a very great share in it already, and there is more to come, *And thou shalt be called a repairer of the breach, the restorer of paths to dwell in*: What ever others say, London is a rebellious City, a den of thieves, and the like; yet if you put your prayers into action, God will put this honor upon you, you shall be called *The repairer of the breaches*: Let others have this brand, They would make a breach in the Houses, in the Assembly, in the City, they would break all to pieces; but they themselves shall be broken in the conclusion, and God will make them that are faithful to him, *Repairers of the breaches.*

*As of Ierusalem, Neb. 4.
32. The rebellious and bad City.*

TRUTH and LOVE

Happily married in the

SAINTS,

And in the

Churches of Christ.

The Contract drawn in one of the

Spittle Sermons,

Preached April 3. 1648.

By *Thomas Hill* D.D. Master of *Trinity* Colledge in *Cambridge*.

PROV. 23. 23. *Buy the Truth, and sell it not.*

JOH. 13. 35. *By this shall all men know that ye are my disciples, if ye love one another.*

Graviter peccant qui propter indifferentes ceremonias turbant Ecclesias, damnant alios principes & magistratus; hæcine pietas quam jactamus, hæcine charitas quam debemus fratribus, & Ecclesiis? *Zanch. 1. de Re- demp. pag. 765.*

L O N D O N:

Printed for *Peter Cole*, at the Printing-Press in Cornhil,
near the Royal Exchange, 1648.

TRUTH and LOVE

Happily married in the

SALT

And in the

Churches of Christ

The Council draw in one of the

Some Cannon




By

TO
The Right Honorable, Alderman Warner,
Lord Major

of the Famous City of LONDON;
The worthy Sheriffs, Aldermen and
Common-Countel,

All the sweet fruits of Truth and Love through
CHRIST JESUS.

S when King Solomon built his Temple, which was Typical to Christ and his Church, there were two Pillars which did both adorn and strengthen it: When Zachary speaks Prophetically of the Government of that Church, he tells you of two *Staves, Beauty and Bands*: And when Paul writes Apostolically of the building up, and beautifying the Churches of Christ, he commends to you *Truth and Love*. And if an Apocryphal Book may be heard (as why not, in the instruction of manners, and things of this nature)

1 King. 7.

21.
Zachin and Boaz.

Zach. 11.
10, 14.

The Epistle Dedicatory.

ture) amongst three things of strength, Wine, Women and Truth, Truth carries it away as most potent.

Cant. 3. 6. And as for the power of Love, Solomon will tell you it is *as strong as death*; the powerful workings whereof, are most emphatically represented by Paul to the Corinthians, Charity suffereth long, and is kinde; charity envieth not; charity vaunteth not it self, is not puffed up; doth not behave her self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; covereth all (so I am bold to render the Greek word, rather than beareth, because you have even the same in the end of that verse, endureth all things)

מַלְא כֻלָּךְ
omnia tegit.
Beza.

And surely never was there more need of such an union in England, as Truth and Love would make up amongst Saints, than now, when the disaffected in all the Three Kingdoms are like to make a Prey upon the people, by reason of their unkinde and most unbrotherly Divisions. This is like to be our sad Motto, Whilest we dash one against another, we are both like to be broken in pieces.

Dum colli-
dimur fran-
gimur.

If these differences were about Fundamentals,

The Epistle Dedicatory.

tals, or any matters of Faith, God forbid but we should zealously, and resolutely appear in it: even they who are most moderate in their Opinions about externals and circumstantialia (I speak knowingly, for my self and many of my moderate Brethren) when it comes to Substantialia of Faith and Worship, will answer as B. Andrews did, being asked at the first coming over of the Archbishop of Spalato; Whether he thought ~~he~~ were a Protestant, or no? he answered, Truly, I know not; but he is a Detestant of divers Opinions of Rome: So I am confident do we abhor, not onely Romish, Arminian, and Socinian Opinions, and whatever is unsound, and contrary to the Doctrine according unto godlineß; Onely we believe about all matters of Church-Government, which are neither so clear in Scripture, nor of such concernment to salvation, there had need be some Melancthons as well as Luthers; there must be mortar to binde the bricks together, some soft Spirits; if all be rugged, we shall have no Spiritual building.

This is the scope of this plain Sermon, which now you have been pleased to make more yours, by your order for the publishing of it,

The Epistle Dedicatory.

is; intending (I hope) by your desires to have it repeated to your eyes, that you may the better repeat it in your practices.

Paulus cum
ense & libro
pingitur; mu-
cro furor
Pauli, liber
est conversio
Sauli. Dur.
l. 1. c. 3.

Durandus tells us Paul was pictured with a Sword, and with a Book; intimating by the sword, what he was before his Conversion; by the Book, what after; when he so much minded the edification of the Churches of Christ.

Potest mihi
aliquid videri
affert aliud;
sed neq; ego
quod dixerō
prescribo al-
teri, nec ille
mihi. Aug. in
Psal. 16.

O that we Ministers and Brethren who differ, might lay aside our swords, and seriously try what faith and love will do to compose our unhappy and most unseasonable Controversies, which doubtless need not so divide us; neither should we in things of this nature, prescribe or impose one upon another.

This learned
Bishop Mor-
ton applies to
the Papists,
who all con-
cur in having
Transub-
stantiation,
but whether
per productionem
or per e-
ductionem,
&c. cannot
agree.

There were three Fellows of Merton Colledge in Oxford, the one a Thomist, the other a Scotist, the third an Occamist, that going to Woodstock to petition the King that they might have a door out of Merton Colledge for their conveniency, they all agreed to desire to have a door, but could not agree upon the manner of the Petition; one was for *Habeamus ostium*, the other thought that too general, and therefore would have it *Ostium fieri*, but then the question was, Who should make it, or where;

The Epistle Dedicatory.

where; the third *Vi osium factum sit*, yet that pleased not. We all would have a Government, but cannot agree upon the manner, divers forms being in view: O that Truth and Love might be the *Vmpire*!

This I have for divers years endeavored, according to my measure, and still shall, what ever others say of me, as being confident, Moderate Counsels conduce much more to an happy settlement, than such as are high and rigid; And I felt assured, that sober moderate Spirits are much better friends to Presbyterian Government (which I desire may be settled here) than they who drive so furiously. Its true, I believe the abounding of Heretical Opinions, and Schismatical Practices, have begotten many Malignants amongst us; but withall I fear, the severity of some Presbyterians gives too much advantage to Heterodox and Schismatical Spirits. I cannot believe it, though I have often heard, That some of my Brethren were angry at this Discourse, because so moderate; surely, it is either because they are guilty, and too much ingaged in a party, whereas I being uningaged, can with freedom of spirit (which liberty I highly value) unpartially oppose what is amiss in any, and imbrace

what

The Epistle Dedicatory.

• • *what is good where ever I finde it. Solomon saith,*
Prov. 17. 27. A man of understanding is of a cool spirit: The
Lord make us such, which will expresse a
more full conformity to Christ, and a sweet re-
semblance of his spirit, which will be the beauty
of Ministers and other Saints.

My Lord, Be pleased with my humble
and hearty acknowledgement of the many
Respects of this Renowned City to me, to ac-
cept my Desires and Endeavors, to approve
my self,

Your most faithful Servant
for your Salvation,

From my Lodging in
Westminster, May 8.

1648.

Thomas Hill.



TRUTH and LOVE

Happily Married in the

SAINTS,

And in the

Churches of Christ.

Ephesians 4. 15.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.



Pauls chains and tears have had a prevailing r^ethorique; he hath wept as well as swet over his hearers with good success: when he was to preach to *Felix*, though a Prisoner, though with a Chain, he made him tremble; and here in the first Verse, he comes as a Prisoner for their sakes to beseech them; and a further and special *Emphasis*, he comes to perswade them to that which is most pleasing, namely, To *Unity*; to which purpose he uses four severall Arguments;

Acts 24, 25.

The Apostle useth four Arguments to *Unity*. Endeavoring to keep the *Unity* of the spirit in the bond of peace.

First, There is a common engagement of all Saints to *Unity*: I beseech you walk *Worthy* of your Vocation, Whereunto you are called, with all lowliness and meekness, forbearing one another in love; there is one body, one spirit, even as you are all called in one

B

hope

hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all; here is a whole bundle of Arguments, in this first consider your Vocation, those Priviledges to which you are advanced thereby; and they leave a very great obligation upon you, as Saints, to study Unity.

2.
Verse 7.

Secondly, There is an Argument from the Equity of the thing, in the 7. Verse. *Unto every one of us is given grace, according to the measure of the gift of Christ: unto every one of us; every one hath some gift, as it pleases Iesus Christ to proportion out such a measure to this Saint, and such a measure to that Saint; the little finger in the mystical body, so much as is fit for him, in the hand, so much as is fit for him, and this with a common respect, that there might be a mutual use of all those, with subserviency to the whole; in reference to the mystical body of Christ, there is an equity in it.*

3.
Vers. 11, 12.

Thirdly, There is a very great congruity; and that argument you shall finde in the 8, 9, and 11, Verses: Iesus Christ when he did ascend, he gave gifts to men; all the gifts that are in the Churches, and graces, they are derived from the same efficient cause, and therefore it is most incongruous, that they should be distracted and divided, so as to reflect dishonorably upon him that is the sole efficient cause of them, and that with common intents and purposes, for good of the mystical body.

4.
Vers. 13, 14.

But then fourthly and lastly, You have here another Argument from the necessity of it, till we all come to the Unity of Faith, and that we be no more tossed to and fro as children, and carried up and down with every wind of Doctrine; but that we speak the truth in love, and so grow up into Iesus Christ in all things, who is the head; here is the necessity of it, you'll never grow up to intimate communion and fellowship with Iesus Christ, you'll never make a wise improvement of him, as members of the mystical body, unless you learn this heavenly skill, namely, How to advance Unity; and so I come to shew you what propositions this last Argument, drawn from the necessity of the thing, will afford us; in the 15. Verse, which by Gods assistance, according as the weak measure of strength I have will bear, I shall insist upon at this time, But speaking or following the

Verse 15.

Truth

Truth in Love, grow up into Christ in all things, which is the head; where first, its clear,

Jesus Christ is the head of Saints, the head of the Church. Doctr. 1.

2. The Lord Jesus Christ when he ascended and gave gifts to men, did intend, did expect, that there should be such an entertainment of the gospel, that we should grow up into Christ in all things, who is the head.

3. Thinking, speaking, following the truth in love, is the Gospel method to our Spiritual welfare; I'll begin with the first, Doctr. 3.

Christ is the head of particular Saints, & the head of the Church: Doctr. 1.

In the state of innocency, Adam was the head of the great family of the world; when he forfeited his headship, and all that he did enjoy, by eating the forbidden fruit, that family was dissolved, he was turn'd out of Paradise, all was scattered abroad, and we with him, were then cast into a desperate condition, unless God would be pleased to finde out a second Head; and to that purpose, out of the riches of his Grace, and the infiniteness of his Wisdom, that which Angels could not reach, which men had not so much as any thoughts of, or desires after, God pitched upon, namely, Christ, and designed him the Head of the Corporation of his Church, of a certain number given unto him in his eternal Counsel, for whom he should undertake; and this learned Expositors conceive to be the meaning of that place, where he speaks of ἀνακεφαλαιώσας there in Ephesians 1. 10. That he might gather together all things, that all things might be headed under one; headed under Jesus Christ: Now before the fall, all were headed under the old Adam; now when they were in a shatter'd condition, they should be reconciled and collected, headed under Jesus Christ; for the better opening of this, you may be pleased to take notice of three particulars: ἀνακεφαλαιώσας.

First, Here is the Headship it self.

1.

2.

Secondly, Here is the Appropriation of this Headship, to whom he is a Head.

3.

Thirdly, Here is the Title to this Headship.

The Headship it self of Christ.

First, For the Headship it self; he is a Head,

1. Respectu Dignitatis.

1. In regard of his preheminance; it is an expression in 1 Col. 17. 18. In all things having the preheminance, he is the

Head; every member in the mystical body hath a *Dignity*, and is advanced to an excellency, to some degree of it, ^{but} he that is ~~apostle~~ that hath the *prehemineny*, he is the *Head*; that is *Christ*; but this is not all, if you look upon a *Picture*, there the head of a man hath a *prehemineny*, therefore we must have more than this: He is head,

2. *Respectu
Regiminis.*

2. In regard of *Direction*, and in regard of *Power*, being a wife head, able to *advise*, and *guide*, and *govern the body*; as the *Apostle Peter* speaks of him in 1 Pet. 3. 22. *Who is gone into heaven, and is on the right hand of God, Angels, Authorities and Powers being made subject to him*; he hath a universal, and absolute regiment over all things in heaven and earth, over men and Devils: but then

3. *Respectu
Influxus.*

3. In regard of that *Influence* that he doth convey to the bodies: *Sence and Motion* is derived from *Christ* as the spring; it is true, that in the *natural body*, there the heart is *primum vivens*, but in the *mystical body*, the head is *primum vivens*, and he gives life to us, and we derive our life from *Jesus Christ*, the head; he hath life, and he hath it abundantly in himself, and he lives, that we may live; as I remember there is such an expression in *John* 10. 10.

4. *Respectu
Unionis.*

4. In regard of *Union*, he doth tie altogether; the *nerves* and *sinews* would not unite the members of the mystical body, unless *Jesus Christ were the Head*; As he is the *Foundation-stone*, and so supports the building, so he is the *Corner-stone*, both the *beauty*, and *strength*, and *union* of the building, *Fundatio fundatissima*, as *Junius* renders it, in *Isa* 28. 16. a most sure foundation, and the *Corner-stone*, as *Peter* hath it, in 1 Pet. 2. 7, 8. with reference to that place; and so in these four particulars *Jesus Christ* hath a *Headship*: the next thing is now, *The appropriation of this Headship, to Whom is he a head?* He is an *external Head* to all the members of the visible Church, to all professors as he is a vine, and doth communicate some sap to those that are in him, no way but by an external profession, as you have it intimated in *John* 15. 2. *Every branch in me that bears not fruit, shall be cut down and cast into the fire; and therefore there are some branches in him externally*, as he is an *external Head to the Church*, as he is a vine; but indeed, he is properly

The appropriation of
Christ's
Headship.

properly

Note.

Note.

perly the Head of his body; the Savior of his body; he is a Head to those, to whom he is a Savior, in *Ephesians* 5. 23. As the King hath a common relation to all his Subjects, but a more peculiar relation to the Queen, who is a Subject and a Spouse, and so hath Jesus Christ to his Church; and the reason is this, because there is a full commensuration betwixt all the three glorious persons in the Trinity; they are grossly mistaken that will make Jesus Christ to dye for all, and yet will not in their sence, so as to make them *Salvabiles* if they will, and yet cannot say, That either God hath given Christ to all, or given all to Christ, or that the Spirit of God will apply that Redemption to all; for there is a commensuration, there is an adequation, betwixt the three glorious Persons in the Trinity, and their workings for the Salvation of the Saints: Jesus Christ dyes for those whom God hath given to him, with purposes of Salvation; I do not deny, but all the wicked in the world, may have some benefit by the death of Christ, as all have some common pledges of the bounty of God, and all may have some common operations of the Spirit of God; but if you'll speak of any thing as to Salvation, there is a commensuration betwixt the three persons in the Trinity, and their workings; Elect according to the foreknowledge of God the Father, Sanctification of the Spirit, and the sprinkling of the blood of Christ, in *1 Pet.* 1. 2. indeed in *1 John* 2. 2. He is a propitiation for our sins, and not for ours onely, but for the sins of the whole world: to whom did John write that Epistle? to the Jews; and therefore to shew that they had not all Religion now engross'd amongst them, and that the Election of God did not still run amongst them, only he speaks in that dialect, he did not intend every particular man in the world; for then he must intend men that sin against the Holy Ghost, which is impossible that they should be saved: No man will say that understands any thing, even in Catechistical Divinity, that Jesus Christ dyed to save them; which he must do, if he dyed for every man in the world, with such purposes to save them; and so in *1 Tim.* 2. 4, 5, 6. He is given a ransom for all: why all? There is one God, and one Mediator, ~~between God and man~~ ^{between God and man} Christ Jesus; as Jesus Christ did take our nature upon him, both Jews and Gentiles,

Gentiles, all estates shall have the common priviledge, and benefit, and advantage of being in a capacity to receive blessings from him, spiritual saving blessings; that is, all conditions, whether Kings, and all in Authority, or Servants, or others, not every particular person, but as in one place *Jews or Gentiles*, so in another place, not this or that condition, but all estates, and all relations, and all conditions; but still the Appropriation is to the Church, as here he saith, from whom the whole body is joyned together in the 16. Vers. from whom, from Christ the whole body is joyned together, so it is the body that hath this influence from him; but then

Christ's Title to this Headship of his Church.

1.

2.

3.

Luke 19.10

Use. I.

The Pope no vicarious Head of the Church.
v. Polak.
Synag.
p. 3351.

v. Bedel.

3. What is his Title to his Headship? it is threefold;

First, *The designation of God and the Father*: God the Father hath sealed him, he gave him to be a Head to the Church over all things, in *Ephe. 1. 22, 23.* and then

Secondly, *His personal fitness*: Of his fulness we all receive grace for grace, In him are hid all the treasures of wisdom; and then

Thirdly, *His own propitious readiness*: We were not in any degree so willing to be saved, as he is to save us; *He came down to seek, and to save that which is lost*; the Spirit of the Lord was upon him, and anointed him to preach the Gospel, it was his business; and as he had a Commission from his Father, and came under the *Broad-Seal of Heaven*, so he had a strong inclination from his own bowels, to engage him to it; there is his Title: the use of this,

1. To trie the title of the Popes Headship to the Church; how comes he by it? for a Church to have two Heads, one body to have two heads, it is a Monster, you'll make it Monstrous; we do allow in a good sence, *That the Supreme Magistrate is, Caput politicum* in the Church, to command good things according to the Word of God, and to restrain evil according to that Word; we hold forth confidently, that Jesus Christ, he is the onely proper Head of the Church; that doth convey all saving spiritual blessings; life, nourishment, direction, and all those admirable advantages to the body; we cannot allow a *Caput Vicarium*, a *Ministerial Head*, there is no need of that; Jesus Christ is the *κεφαλή* the Head; here is an Article that

that gives an *Emphasis*, what needs it any other? *Jesus Christ is present always in his Church*; when he withdrew his *Corporal presence*, he would then require his Church with his *Spiritual presence*; and that presence of his Spirit, it should accompany them to the end of the World: But the Pope as great as he is, cannot be present in every place; we need not spend any more time in crying down that that is so prodigious: so many several Saints, and so many several Churches, in several parts of the world, how is it possible that a Pope can be *Head of them all*? but then

2. Beware of being *injurious to the least member of Jesus Christ*: If Christ be the Head of the body, surely his body is dear to him; never think to ruine the body, or to drown the body, as long as the Head is able to keep it self above water; never think to hurt the body, as long as the head is able to secure it, and protect it, and defend it; there are very notable expressions in several of the Prophets, as in *Daniel*, There are four great Monarchies, then came a little stone hewen out of the mountain, and breaks them all, one after another; All opposite powers to the Kingdom, and Headship of Jesus Christ, shall be confounded, in despite of the Pope, and Turks, and Devil and all: All the Kingdoms of the earth shall at last become the Lords, and his Christs, and then in the 12. of *Zachary*. you shall finde there in the 5. Verse, *Jerusalem shall be inhabited as towns without walls numerously; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her; a wall of fire to burn up the Enemy, and I will be the glory in the midst of her, for the comfort of his people, the presence of God is the glory of any place, and therefore he saith, He will create a defence upon the glory; an admirable place in the 4. of Isaiah, Pour upon them a Spirit of burning and judgement, to direct them, and consume the Enemies, and he will create a defence upon all the glory, upon his Saints which are the glory, so he is pleased to count them, though there be no preparations in them to raise a defence, he will create it; yea in *Zach.* 12. behold, I will make Jerusalem a cup of trembling to all people round about: And in that day I will make Jerusalem a burthenstone for all people, all that burthen themselves with it shall be*

Use 2.

Caution.
It's dangerous to be injurious to any of Christs members.

Dan. 2. 45.

Verse 4. 5.

be

Strong en-
couragement
for all
Christ's
members.

be cut in pieces, though all the people of the earth shall be gathered together against it; O what encouragement is here for the poor Saints, the Citizens of Jerusalem! let all the desperate Atheists, and prophane opposites, combine against the people of God and plot, although they may have it may be some particular advantages, as it is said of the Romans, they were *Prælio victi*, but not *Bello*, it may be now and then they may get an advantage in this combat against the Church, but yet they shall never totally and finally overcome them, though they be all gathered together; God will make Jerusalem a burthensome stone to all that burthen themselves with it: There will a time come, when the Lord will grinde to pieces, all those that have any *Antipathy* against Jerusalem, when God will trample *Rom. 16. 29.* Satan and all other *Enemies* under the feet of his Jerusalem, when God will call for all them forth, that would not have him to rule over them, *Bring forth mine Enemies that would not I should raige over them, and slay them before me, in Luke 19. 27.* there is the second Use.

Use 3.

3. If Jesus Christ be the Head of the Church, then surely he must have a body; an head without a body were prodigious, and therefore that Doctrine of the Arminians must needs prove false, *That would have Jesus Christ come into the world upon these terms,* and to dye upon such considerations, that all things should be left so far to mans Free-will, that it was in their power, unless they would be so good natur'd as to believe, when Jesus Christ call'd upon them, that he should not have one Member, no body at all: This is the erronious Doctrine of *Arminius* and his Followers, that go upon his principles; is it impossible that Jesus Christ should not have one Member; for he gives onely *posse*, he gives not *velle*, if you will not believe, and improve your Free-will, you may chuse whether ever you will believe or no; they will not allow, that Jesus Christ by an *invincible*, by an *almighty* power, shall carry men, and overcome men so far, as to make them of *unwilling*, to be *willing* to believe; yea, where *Arminius* hath four decrees concerning the Salvation of men, you may be within the compass of all those four decrees, and yet not be saved, a miserable condition; he tells you, God hath decreed to give Christ, and means, and that

Contrary to
Paul's Do-
ctrine.
Phil. 2. 13.

Note.

that all who believe shall be preserved and saved, but he tells you not that he hath decreed to *give faith and repentance to any one man*; to enable him to believe, and therefore it is a most *dishonourable Doctrine* to the *Headship of Christ*; blessed be God that it is so much discover'd; and we are so far deliver'd from it, though it is most unhappily of late in some parts of it, got into too many Popular hands. But then

To believe
is mans act;
but faith is
Gods gift.

4. Take heed (I beseech you) of any *obstructions* that might hinder a sweet communion betwixt the Head and the Members, that might hinder an *intercourse* betwixt Jesus Christ and your souls; let this rather be your care, to gain that heavenly skill, how you may make use of Jesus Christ as the *Head*.

Use 4.
Caution.

1. Give him the glory of his *Sovereignty*, let him be all in all; the Sovereignty of his Grace, and the Sovereignty of his Interdependency, to save whom he pleaseth, and to do what he pleaseth with men, to have mercy on whom he will have mercy, and because he will have mercy.

1.

Rom. 9. 15.

2. Give him the glory of his *Wisdom* as a *Prophet*, seek wisdom from God, and it shall be given you, in James 1. 5. as you should give him the honor of his Sovereignty, allowing him this, that as the Potter, he may make *some vessels to honor, and some to dishonor, as he pleaseth*.

2.

1. Tim. 2. 20.

3. Give him the honor of his *Riches and Fulness*, seek supplies from him, do not live upon your selves, nor upon your duties, nor upon ordinances onely, but live upon Jesus Christ in all, so give Christ the honor of being the spring of your Supplies; in him are fresh springs.

3.

4. Give him the honor of being the *best friend in the world*, and labor for such an intimacy with him, that he and you may be acquainted; for he saith, *If ye love him, and keep his commandments, he and his Father will come and take up his abode with you, and he will manifest himself to you*, in John 14. 23. O how much of heaven will that soul have upon earth, that he should have Jesus Christ come and dwell with him! and when he goes to *Prayer*, manifest himself, when he goes to read the *Scriptures*, paraphrase upon the Bible, and suggest *sweet hints* to him; when he is in any *straights*, overpower him with a *Divine instinct*, though he hath not an express revealed will to walk

4.

walk with, as we have not in every particular *circumstance* of an action; O that then Jesus Christ should particularize some general Scripture to you, or bring something to your minde that you have heard in a Sermon, it may be a dozen years ago; give him the glory of this, and improve him to this *blessed purpose*.

2. Doctr.

The Lord Jesus Christ did intend, and doth expect, that upon his ascension and giving gifts, there should be such an *entertainment* of the Gospel, that we might grow up into him in all things, who is the Head: It is the perfection of a Christian, to improve all the three Persons in the Trinity; when you look upon God and his attributes, to finde proportionable impressions upon your souls, by his greatness, to learn to fear him, by his godness to love him; when you look upon the Spirit of God, and his working, then likewise to feel some stamps answerable thereunto, that you may have an inclination to comply with him in all things; so likewise when ye behold Jesus Christ in the passages of his redemption, to make use of all, that there may be some proportionable correspondency betwixt his dispensations towards you, and your improvement of them. And here I shall briefly desire you to consider under this point, these three particulars:

1. First, The intention it self, and the expectation of Jesus Christ.
2. Secondly, The grounds of it: and
3. Thirdly, The ends of it.

Christ's intention and expectation in giving gifts.

1. For the intention and expectation of Jesus Christ himself, when he did ascend and gave gifts, it is this, in three particulars: That there should be a growth.

1. That there should be a growing up into Christ.
2. That there should be a growing up into Christ in all things: I beseech you mark these three particulars.

3. First, That there should be a growth; how a growth? so as to compleat the number of all the Saints, that not one of them be lost: Jesus Christ hath undertaken, that he will not lose one that God the Father hath given him, and therefore all those must be called in; and it is conceived by learned Expositors, that that is the meaning of this place, *Christ hath given gifts, for the perfecting of the Saints*; that is, for the compleating the number; To fill up the number of persons, that so many as were elected.

electd from eternity, so many might be call'd in : and then

1.

For the compleating of the *graces of those Saints*, both in the degrees, and in the *activity of them*, for Jesus Christ (it is an admirable condescending expression) reckoneth not himself compleat, till all his members be compleat ; I beseech you take notice of that first Chap. and the last verse of the *Ephesians*, *Which is his body, the fulness of him that filleth all in all* : Jesus Christ fills all in all, and yet (he saith) his body is the fulness of him ; he is pleas'd not to account himself compleat as head of the Church, till his members be compleated, as to the number of them, and till their *graces* likewise be compleat to such a degree as he intended : but then

2.

Eph. i. last.

Secondly, There must be a *growing up*, there must be the maner, grow up into Christ ; not onely a concorporating with *Jews*, as the *Gentile Churches* did, in the 3. of the *Ephesians*, not onely an incorporating into Jesus Christ, though that is very much, into the body of Christ, but a transforming into Christ, that you may be moulded in Christ ; I would not be too bold with those expressions of *Nazianzen*, because I see they are abused, *ἡμεῖς ἐκ θεοῦ ἐγεννησάμεθα*. It is an admirable one that *Athanasius* hath, *That Jesus Christ took the nature of man upon him, that so we might have the nature of God convey'd to us*, the divine nature ; there is a ground for that expression, in 2 *Pet. 1. 4.* and a delivering up into Christ, into his word, in *Rom. 6. 17.* the form of doctrine into which you were delivered ; here is an admirable improvement of Christ, when a Sermon is delivered to you, the minde of Jesus Christ discovered, for you to be delivered up to it, that you may go out of the assembly under the power of that truth, and moulded in it ; and then-withall that Christ might be in you, and you might be in Christ, that there might be a mutual in-dwelling, as in that place in *John*, yea, that we may come to live in the Spirit, and walk in the Spirit, in *Gal. 5. 25.* yea, and that the very life of Faith, the life that we live, may be by faith in the Son of God, in *Gal. 2. 20.* not onely now and then to pray in faith, but to live by faith, to act all in faith ; here is a growing up into Christ, not onely a growing to some knowledge of Christ, or to some profession of Christ, or to make towards Christ, but to be moulded, to be transformed in-

2. A growing up.

θεὸς γάρ ἐγεννησάμεθα
ἐκ τοῦ πατρὸς ἡμᾶς ἐν
ἐκλήρῳ τοῦ
ποιοῦντος.

to Christ; here is the entertainment and improvement of the Gospel that Christ expects: but then

3 Growing
up to Christ
in all things.

Thirdly, *Growing up in all things unto Christ*; There is the proportion, or the dimension, as a Head, *Our growth must be as large as his Headship*; now as he is a Prophet, so we must grow up into him, that we may have wisdom, and all those supplies from him; as he is a Priest grow up in him, that we may have *Righteousness* from him, for the covering of all our sins; as he is a King grow up in him, that we may have a *Redemption* from all our inares, bondages and enthrallments; for our being and well being, having our subsistence in him, *in God the Father, and in Christ Jesus*, as in 1 Thess. i. 1. when we are converted, we come to have a *new subsistence in Christ*: for *Truth*, and for *Degrees of Grace* grow up into him, for *habits* and *acts*, for the *velle*, as well as for the *posse*, for *converting* and *renewing* grace; for it is he that works in you the will and the deed, of *his own good pleasure*, as in Phil. 2. 13. for comforts, and for hopes, in 1 Pet. 1. 8. That you may have joy through believing, and the God of peace fill you with hope, in Rom. 15. 13. all our strength and comfort lies in *union with Christ*, and influence from him: It is an easie matter to sprout in hypocrisy, and in self-love, and in earthliness, and so in a formal external profession, and to have a bulk of outward performances; but it's an hard matter to grow into an inward communion and intimacy with Jesus Christ, to be transformed into him. So I have done now with the first thing, the sum of the expectation; the next is,

Note.

The grounds The ground, why Jesus Christ expects this; for very good reasons,

Reason 1. 1. This is the grand purpose and effect of *Christs ascension*; he did ascend to give gifts, he did ascend to give his Spirit, and that is the great promise of the *New Testament*; he promised to give his Spirit; and shall he give his Spirit which he purchased at so dear a rate; and shall the Spirit give gifts to men, and those gifts be actuated, and exercised, and prepared for you; and shall not we improve them? O what an ill requital is here!

Reason 2. 2. He hath a *vehement desire of union and communion* with all those that God the Father hath given to him, *Behold I stand and*

and knock at the door, if any will hear my voice, then I will come in to him, and sup with him, and he with me; that is a melting place, a winning place, in Rev. 3. 20. Jesus Christ is impatient (as it were, I may speak it with reverence) to want communion with them who are his in Gods eternal counsels. But then thirdly, Christ may well expect this,

Reason 3.

Because attaining the intended stature and measure of the fullness of Christ, we are fit for heaven, as in Ephe. 4. 13. Till we all come to the unity of faith, and to the perfect stature of the fullness of the age in Christ, therefore there is such a pitch; and Jesus Christ expects it; you will never be fit for him, till you come to your pitch: there is a *minimum quod sit*, as Philosophers speak about natural bodies, so about every member of the mystical body, you must come to such a degree of grace before you are fit for heaven; now God hath designed you that, that you may be meet to be partakers of the inheritance with the Saints in light: it is not slipping out of a drunkards habit, and to desire to be dissolved, or to receive the communion, or to give such and such legacies, or to send for a Minister, and say, *Lord have mercy on me*: No; thou hast been a drunkard and an Atheist all thy days, thou art not meet to go to heaven; Paul blesteth God that hath made him meet: Heaven is a holy place, and God is a holy God, and thou hast a very cursed sinful nature, very unfit for heaven, till thou be polished, fashioned and framed; now Jesus Christ expects this; The third particular follows; I shall not dispatch all, you'll give me leave to consult for my own health. As you have had the expectation it self, and the grounds of it, so you shall have

Note.

The end.

The end; Now the ends of it are two, why Christ intended this, and expects this

1.

First; For your *stability in Christ*; and

2.

Secondly, For your *improvement of Christ*.

1.

1. Your stability in Christ.

2.

2. Stability in judgement; O that is an admirable thing!

Health of body is a great matter; but truly *soundness of faith*, especially in these unstable times, is much greater. It is a good thing to have the heart established with grace; that is, with the doctrine of grace, and not with meats, not to be carried up and down

The stability in Christ. Stability in judgement.

down with this wanton opinion, and that wanton opinion, in *Heb. 13.9.* A good thing have the heart established in grace.

Stability of affection.

Psal. 73.25.

Psal. 111.

Stability of conversation.

Note,

To have a *stability in affection*; that thy affections may centre upon Christ, as thy love, and thy desire, and thy hope, and thy joy; thou mayest desire other things, yet thou mayest be able to say, *I have none in heaven but thee, and none in earth that I desire in comparison of thee*; you may love other things, but you may be able to say, I love Jesus Christ for himself, and love my self and all other things in reference to him; I value power, and estate, learning, and all outward things nothing, but with reference and subservience to Jesus Christ: O here is a sweet *stability of affection*! and that Jesus Christ may not onely be thy joy, but the exceeding gladness of thy joy, a triumph of joy, to joy more in knowledge of Christ, and communion with Christ, than you do in all outward comforts and advantages whatsoever: here is a sweet stability of affection; these people will not be carried up and down so much with either crosses or comforts, as very many are. But then

There is a *stability of conversation*, that is, a blessed stability, in *James 1.8.* A double-minded man is unconstant in all his ways; as long as you have an end and an end, a heart and a heart, a minde and a minde, you will never be constant; you know not where to finde any men in the world, but godly men, because they have fixed principles, *they make conscience*; but come to a covetous man, when you speak of his covetousness, there you have him, when you speak against his earthliness, there you lose him; he hath a double minde, something for God, and something for the world, hath no more Religion than suits with his worldly designs; he will hear a Sermon because it is cheap, yet he will (it may be) deceive you in his shop, because there is his interest; and he will (it may be) be jolly and frolick, and scoff over a cup of sack at the people of God soon after Sermon, though he hath expressed (it may be) a great deal of zeal to the Minister; why, there lies his interest, he is a jolly man, a professor at large, & he must be bold: O here is no stability. It is a blessed thing, and a sweet advantage, and Jesus Christ intends this, that you should be grounded in Christ, being rooted, and grounded, and stablished

in the faith, in Colossians 2. 7. Now the next end is this,

Your improvement of Christ: An improvement of him, for what purpose? Improvement of Christ.

Why, for all necessary gifts; as a Magistrate, as a Minister in any place of trust, he hath variety of gifts, in 1 Cor. 12.

For all graces; he hath variety of graces, he hath abundance of Spirit, that you may be filled with all the fulness of God, as I remember in Eph. 3. 19.

In all conditions and relations, that you may know how to be sick, and how to be poor; how to be Magistrates, how to be Ministers; I have learned to want and abound, I can do all things through Christ enabling me (saith Paul) in Philippians 4. 13. In all conditions and relations.

And then, In all duties; you can do nothing without Christ, but as he gives in, as he communicates himself, and vouchsafes to assist you; when he withdraws, you flag, you wither. In all duties.

I'll be bold to say a word to my Brethren of the Ministry: Use. I. O that Ministers would chiefly study and minde this work, this is proper Pulpit-work, to put people upon such an entertainment of the Gospel, that they might improve Jesus Christ, and grow up to a stability in him; Paul was sent, had a Commission, according to the faith of Gods elect, in Tit. 1. 1. and Gal. 4. 19. I travel in birth with you (saith Paul) till Christ be formed in you: O what pain it cost him every Sermon! It was a great speech, yet I have heard it as a certain truth concerning Reverend Mr. Bains, That every Sermon cost him as much in his sence (as he thought) as it did ordinarily cost a woman to bring a child into the world; I travel in birth, till I see Jesus Christ formed in you; Pulpits are not for News onely, and to lead people this way, and that way, upon politique designs, and sometimes upon our own carnal interest; Pulpits were never intended for passionate invectives, to cry up this party, or cry down that party, in a vehement passionate manner; let us rather use hard reasons, and soft words: If we conceive they be in an Error, undermine their Error, and avoid any exasperating provoking names, which rather alienates them, & hardens them, than recovers them: This is not the method to preach men unto Christ, but rather to preach away the most and best of our hearers. That is, to preach the Gospel for the working faith in Gods elect.

Note.

Use 2. Is it thus, that Jesus Christ intendeth this entertainment of the Ministry, that we may grow up into him in all things; then I beseech you give me leave to call upon you, & I do not know where I could speak more fitly in any place of the world, than in this famous City, and never more seasonably, than when the Representative of the City is met, namely, that you would consider, *What means you enjoy, what Gospel-light the Lord hath entrusted you with, and what he expects from you*; will it not be much easier for Sodom and Gomorrah, than for London another day? you that have been lifted up with Capernaum to heaven; if you improve not the means, make account, if one place in hell be hotter than another, to be thrown down into it: And all I have to say, is this, Let it be your care so to improve the Gospel, that you may derive more from Christ, and live more in Christ, and express more of Christ, that you may be inclined and enabled to do more for Christ: Here accept these two short hints;

Growth must be proportionable to the means you enjoy.

1. Growth must be proportionable to the means you do enjoy: Brethren, let me confidently say it, That measure of growth that might please God in some parts of England, will not satisfy God from you that live in London; why? because as you have higher food, and more spiritual, and more glorious Gospel-discoveries, the Lord expects proportionable improvements: And let me say this,

Growth must be of all parts.

2. There must be a growth of all the members of the body; that is a rule Philosophers give, *Augmentation is of all the parts*, and therefore to grow upwards and downwards; to grow more humble, more in faith, more in love to the Saints, more in activity for God; this it is the Lord expects, 2 Pet. 3. 18.

Use 3.

For information concerning the Ministry. Consider the Original of the Ministry.

This may rectify our judgements concerning the Ministry of the Gospel, and that in two great points:

First, Behold it in its Original, it is the Ordinance of Christ, and it is the fruit of the ascension of Jesus Christ; they are to be instructed and pitied (I believe many of them may go according to their present apprehensions, and therefore it were happy if they might be with a spirit of meekness reduc'd) that will cry down all our Ministry as Antichristian; why? because there were or are some defects in Ordination by Bishops, or whoever; admit that to be true, but I beseech you, what is the Original?

Original? from Christ; and if any man will ask an able godly Minister in *England*, where had you your Ministry? you'll say from the Prelates, he will say from Jesus Christ, though it is true, the maner of conveying the power of exercising the Ministry be by men; for Paul saith, He was an Apostle neither of men, nor by men; not of men, so he differ'd from false Apostles; not by men, so he differ'd from ordinary Ministers. Now suppose I, or any other Minister of the Gospel, have had our Ministry conveyed to us from Christ by men, and there hath been some defects in the maner; will you say, that that defect in the maner, destroys the thing? I think not any body would say, the Marriage was null, because they were not so rightly married in every particular, as to the maner; or to say, that a Magistrate is no Magistrate, because in every particular, it may be he received not his Magistracy, in the due form according to the Statutes, &c. there is a great deal of difference (my brethren) betwixt the grounds of nullifying, and reforming a thing; we are all sensible of it, and desire God to pardon what hath been amiss, and to heal what is still out of frame; there hath been defects in the maner of conveying our Ministry, or else why do we desire to reform it; but we confidently affirm our Ministry is from Jesus Christ; Christ gave gifts, with the office and Authority; but what? not onely Prophets and Apostles, but Pastors and Teachers: then

Gal. i. i.

Note.

Doubles it is a great and provoking evil, to cry down the whole Ministry, because some seek themselves, or others of the Ministers affect too much power, hereby the devil carries on his designs.

2. Behold the Ministry, in Christs intention in giving it: Why did he give it? it were a sweet thing to consider, and I am perswaded it were a good method to cure some of London distempers; no marvel, if you that have such admirable gifts, be still so lean and crazy in spirit: what will cure that distemper? look at the Ministry of the Gospel; as the Ordinance of Christ, and the fruit of the ascension of Christ; therefore when you go to a Sermon, say not, I'll not hear this man or that man, because he is a fierce Independent, I'll not hear that man, because he is a rigid Presbyterian, nor such a man, because he is a vehement Independent, away with all such unreasonable words; but say this, I'll go and attend upon the Ordinance of Christ, and I'll go and attend upon that which is a fruit of the ascension of Christ; and withall let me adde this, and I

Behold the Ministry, in Christs intention in the giving of it.

D

desire

That Ordinances and Ministry now cease, and we are under another new Administration. A most dangerous and most unfounded opinion.

See Mr. Saltmarsh's his Book called, *Beams of the bright morning Star*. p. 134 &c.

What another Administration than that of the Father, through the Son, by the Spirit?

Reasons against this Interpretation of Mat. 28. 20 for his third Administration. *Mat. 28. 20*

desire it may be remembred, I wish I had more strength to insist upon it, because it is a most dangerous opinion, and doth undermine the very foundation of the Gospel, namely, to hold as some do, and vent it with much boldness, *That the Ordinances and the Ministry cease, and because that Popery did once overspread the world; now we have no Ordinances, and now we have no Ministry:* and what place do they bring? it is a most strange confidence, and it is in Print, and many of you know the Book, it is *cried up sufficiently*: One interprets this place of Scripture (I beseech you let us consider it in the fear of God, and with the Spirit of meekness) Christ promises he will be with them, he gives his Apostles commission to go abroad, and saith, *He will be with them to the end of the world, Mat. 28. 20.* (the Lord pardon and heal all wrestling of Scripture, if it be his will, and prevent it for time to come) *To the end of the world*, saith he in print; that is, to the end of this age of Ministration, they are his own words, to the end of this dispensation: Now he makes account that this Gospel dispensation is ended, and now we are come under a third Dispensation or Administration; we were all under low Administrations, the Gospel is in a manner at an end, and God is *all in all immediately in his Saints*. O that Scripture should be made to serve our purposes! weigh the place meekly, I desire not to meddle with mens persons, but I must be faithful to Jesus Christ, and the souls of his people; and according to the light he hath given me, I shall endeavor to make it appear, that Interpretation is not consistent with the Text:

Jesus Christ in the 18. Verse of the 28. of *Matthew* saith, *All power is given to me in heaven and earth, go therefore and teach all nations.*

Teach all nations; surely if this Dispensation be now ended, if the Ministry be at an end, all nations cannot be taught, and so *Jesus Christ will lose some of his elect*; for they cannot be call'd in; for there must be no Teaching (it seems) no Ministry.

2, *Teaching them to observe all things, whatsoever I commanded you*: All nations will never be taught all things, whatsoever Jesus Christ commands them, and the Apostles and Ministers

flers cannot fulfill their commission if the Ministry be ceased, and we must have no Ministry, and no Ordinances to instruct them in all these things.

And so (lo, Christ would have you take notice of it) I am with you; not only I will be with you, but am with you, and that every day, he is with you always, always even to the end of the world.

4. The end of the World: What, to the end of this Dispensation, and for the age of this Ministration only? brethren, I could fetch it out of the very Original it self; whereas he saith, Signifies an Age, I grant it doth; but it signifies Eternity many times in Scripture, For thine is the Kingdom, Power and Glory, for ever and ever; I am sure of it, there it is not a Dispensation only. And then for the end,

I could fetch it not only out of Plato, but also out of the Septuagint, and out of other places, where that Greek word signifies Consummation, therefore there must be an end; but let us go on further.

If I ask any man that will say these words, that I am with you to the end of the World, That is, to the end of this Dispensation; When did this Dispensation begin? in what year did it begin? Let any man tell me that Jesus Christ will be with his Disciples or Ministers, to this hundred year, or to this age, and then he forbears: Is it to all persons, or to these persons only? then who are they? I would very fain have these plain Questions resolved: O you'll say, it is till the Spirit comes; the Spirit comes! Why, the Spirit was coming ever since Jesus Christ ascended, and doth come with new lights daily, and the Spirit will be coming, till Jesus Christ come again the second time.

6. And I would ask further; I beseech you, unless there be a Ministry, how shall we have Popery confuted? You say, because Popery hath defiled the Ministry, there is no Ministry; I say, Popery must be confuted by the Ministry: you may burn an Arrian on the head, but Arrianism must be confounded by the Ministry; you may hang a Papist, but we know that you can never confute Popery, but by the light of the Ministry; and Paul hath said this, The Pope shall be destroyed by the

2 Theſſ. 8. 9. *brightneſs of Chriſts coming, viz. in the miniſtry of the Goſpel.*

7. I would know this alſo, If the faith were once delivered to the Saints, that is, *Once for all*, as Interpreters have expounded it; What, ſhall we have a new Edition, or a new Goſpel? had we not an *everlaſting Goſpel before*? Nay further, *Jeſus Chriſt will give up all things to the Father*, When? when he hath conquer'd all his Enemies, and after the Reſurrection,

1 Cor. 15. 9, 24. 28. *and then God will be all in all*: Well, they ſay, they are Godd and Chriſted, and God is immediately in them, and they are

under the third Diſpenſation, and we are ſtill under theſe low Adminiſtrations, then they muſt make us believe, the *Reſurrection is paſt*; for God ſhall never come to be all in all, and Jeſus Chriſt never give up his Kingdom, till the Reſurrection be paſt; and then further, go now to the neighbor words of my Text, He gave gifts to men, *that all might come to the Unity of the faith, and to a perfect ſtature*.

Eph. 4. 11.

All come, and therefore be confident, I dare venture my ſoul upon it (which is a great word) that Jeſus Chriſt will have a Miniſtery more or leſs, till he have brought in all the Eleſt, and I have this ground for it out of the word, He gave gifts, Paſtors and Teachers, till all come to the Unity of the faith, and to the acknowledgement of the Son of God, and to a perfect ſtature: Now if they ſay there is no Miniſtery, then they muſt make us believe, that all the Saints are come in, and that there is a perfect number, &c. and their graces compleated; but I muſt ſpare my ſelf, the time is paſt, I have had late and ſad experience, what it is to ſpend too much upon weak Spirits, not recovered; though I confeſs I intended moſt upon the third point, *Following the truth in love*.

3. What is Truth?

What is this Truth? Why, *as Gods glory is the Conſtellation of his Attributes, as Gods happineſs is the abſoluteneſs of his ſelf ſufficiency, as Gods holineſs is the impreſſion of his image, as comfort from God is the glimpe of his loving countenance, as the learning we receive, is a beam of his Wiſdom falling upon us, ſo indeed Truth is the iſſue, the representation, and the diſcovery of his revealed will, and of his minde to us concerning Doctrines and Worſhip, What we ſhould know, and what we ſhould praſtiſe.*

What

What is Love? not only a Love to the Truth, that is good; not only a love to Christ the head, that is as good, and the proper genius of Saints, carries them to both these; but indeed a love to the Saints, to the Members, love the brethren, love the corporation of Saints, in 1 Pet. 2. v. 7.

What is it to follow or speak the Truth here?

For Explication, where three things considerable; The Greek word here signifies, sometimes,

To speak the Truth, in Gal. 4. 16.

To do the Truth, in John 3. 21. and in Eph. 4. 24.

To follow the Truth with a sincere constancy; so learned men interpret it, ἀκολουθεῖν doth answer to an Hebrew word, מַנְּחֵם in Niphal, that signifies to be firm, and to be constant; and so doubtless it is a great part of the meaning here, by the opposition, That you may be no more as children tossed to and fro, but following the Truth in Love; that is, following it with constancy, and firmness, and cleaving to it.

I humbly conceive, To speak the Truth here, is too straight, as will appear, if you please to compare the Context. I chuse rather to take the largest fence (adoring the deep and mysterious fulness of holy Scripture) so to seek, follow and embrace the Truth with that firm constancy, that we should be ready to speak and do the Truth upon all occasions. Indeed, Truthing it in love, which were an admirable Motto for Saints, and most seasonable in these unsound and censorious times, Truthing it in love.

Truthing it in love, seeking and following the Truth with constancy, is the Gospel method of our spiritual welfare; This was Johns counsel to the Elect, and his comfort concerning the Lady (a practice worthy it seems of great persons;) This was Johns joy concerning her and her children, and concerning his Gaius too, in the beginning of his third Epistle, That they walked in the Truth, and the Truth dwelt in them, and they in Truth, loving one another; Here is Truthing it in Love: now in short, what reasons why this is the Gospel method to our welfare; first, considered,

Singly, Truth and Love, as they are in themselves, contribute much.

2. What is this love?

ἀγαπάτε τὴν ἀδελφότητα.

3. What is it to speak or follow the Truth in the Text.

Ἀληθεύων ὑμῖν.
ὁ δὲ ποιῶν τὴν ἀληθειαν.

Verf. 14.

Scripturae plenitudinem adoro.

Truthing it in Love, a good motto for Saints.
Doctr. 3.

1 Joh. 2. 4, 5.

Verse 2, 3.

Reasons, why Truthing it in love is so useful.

Secondly,

What Truth
and Love do
to prevent
evils, singly
considered.

Secondly, *Joynly*, consider the happy marriage of Truth and Love, they operate much to advance this Gospel-design.

First, For Truth, *It hath a sovereign vertue* to prevent and to cure those spiritual maladies, which are most obstructive to the good of Persons and Churches: Truth keeps from Ignorance, from Superstition, from Errors, from Heresies, yea from prophaneness.

Love keeps from Strife, from Schism (although there be some differences amongst Saints, all men see not by the same Light) if there be Love, it will keep them from making a difference in affection, or keep them from all unwarrantableness; disclaiming communion with their Brethren; It is want of Love that doth that.

1 Tim. 4. 3, 4
1 Cor. 10. 28,
29, 30.

Secondly, Truth, if there be differences in judgement (as there may be) yet it hath this power, that it will teach men to hold their Christian liberty, by satisfying their consciences in the lawful use of it.

Love will teach them not to use their Liberty unseasonably to the offence of their Brethren; the Truth makes you free, if you know the Truth, in John 8. 32. Truth will give us a Freedom, that we shall not suffer our selves to be under unnecessary and unwarrantable humane impositions, but shall see our Freedom; and in the use of indifferent things, Love will make me so tender, and so Indulgent to the Conscience of my Brother, that I'll rather deny my self, than offend him; here is Love and Truth singly, as to the preventing of evil. And then

1 Cor. 8. 13.

What Truth
& Love do to
promote the
best good of
Saints, being
joynly con-
sidered.

Secondly, Here is Truth and Love, that have a direct Subservience to promote the best good of Saints in their Communion with Christ; now Truth enlightens the minde concerning the whole Gospel of God, concerning agenda, and credenda; teaching us, that like as Usurpers, not as Libertines, we encroach upon the Headship of Christ; and Love enflames us, and inclines to embrace Truth, and reject Falshood, and what ever is prophane, Psal. 119. 127, 128. I hate every false way, I love thy statutes, &c. Truth will not onely inform us, but engage us to inform others, to teach and instruct them, that they should know what they should do, and Love will teach us to do it with Meekness; Exhort them that are contrary

2 Tim. 2. 25.

rary minded with meekness; oftentimes we preach *smart Sermons*, give *hot* reproofs, like as when Physicians give *Potion* scalding hot, they will spit them out again, and cannot endure them, and they go away prejudic'd; I cannot endure to hear such a man, he is so *hot and furious*, and vents his own spirit: O it's Love and meekness causes us to deal tenderly, and softly, meekly with our Brother; and this is *indeed the Spirit of the Gospel*; There is no more diabolical Spirit, than a furious Spirit; and no more Gospel Spirit, than a meek and calm Spirit: But I must contract. The next thing is,

Love and Truth jointly, when they are married jointly together, and go hand in hand, and *Saints* by them join heads and hearts, O then, and then only they operate fruitfully: Truth without Love, breeds only empty dry Speculations, which puff up; Love without Truth, is a blind, if not a *Papish*, yet an *unwarrantable* devotion amongst formal Protestants; What is the reason? you shall see now amongst many of your dull and cold Protestants, more zeal about *Christmas day*, than the *Lords day*, about hearing a *Passion-Sermon* upon that they call *Good Fryday*, then upon any other day: Here is Love without Truth; now Truth and Love joined together, would keep the people from being too fond about these *unwarrantable practices*; But will some say, what do ye blame us about Easter, and a Communion at Easter? &c. Have we it not in Scripture? See what Scripture they have for it, I would this secret were declared to all the world, it would break many Inares with which divers are intangled:

In the *Acts*, there is the word *Easter* indeed, in the twelfth Chapter; *When he had apprehended him, he put him in Prison, and delivered him to four quaternions of Soldiers to keep him, intending after Easter to bring him forth to the people*: There is *Easter*; but will you hear now, how it came in first? You'll easily believe that it must be jumbled in one way or other, if you understand the Original: There was the word *Pasover*, but no *Easter*; the word *Easter* was not found out in many hundred years after this was spoken of *Peter*: But here was a secret:

It was a glorious work of King *Jamies*, he set divers Oxford
men

What Truth
and Love be-
ing jointly
considered.
1 Cor. 8. 1.

Note.

μετὰ τὸ
πάσχα. after
the Passover,
not after Ea-
ster, if truly
translated,
Acts 12. 43.
vid. Minshuls
Diss.

Note.

men, and Cambridge men, and City Ministers, with others to Translate the Bible; a glorious work; how ever *Translations* may be slighted amongst us, yet *Bugenhagius* and other *Divines*, when they had the Bible Translated into the Dutch language, they kept that day of the year a Feast of Thanksgiving for the Translation of the Bible; they were so affected with the mercy; but it's a great unhappiness, when the Translation of the Bible shall be brought to serve our purposes.

I have it from certain hands, such as lived in those times, that when the Bible had been Translated by the Translators appointed, the New Testament was looked over by some of the great Prelates, (men I could name some of their persons) to bring it to speak *Prelatical Language*, and they did alter (as I am informed by the means of one that was a great observer in those times, and lived then) *Fourteen places in the New Testament*, to make them speak the Language of the Church of England, that was so cryed up: and I'll tell you some of them.

ἡ τὴν ἐπισκοπὴν αὐτῶν
λαβὼν ἑτέρος,
Acts 1.20.

First, In the first of the *Acts*, speaking of *Judas*, Let another man take his Bishoprick; it is forc'd, it signifies Charge or Inspection: but that you may believe that the *Bishops* are the *Apostles Successors*, let another man take his Bishoprick.

Again, In the second of the *Acts*, it is *Not suffer my Soul to lie in Hell*; this is clear, *Former Translations* have it, *not suffer my Soul to lie in the Grave*; But it was learned *Bilsons* Opinion, and thrust into the Thirty nine Articles, that Christ did *Locally descend into hell*; and to make that Translation agree with the Articles, they must change *Grave* into *Hell*.

Acts 2.27.
ἐν ᾧ δόξα.

Also the Fourteenth of the *Acts*, *They ordained them Elders*, they loved to cry up *Consecration of Churches*, and *Dedication*; and such kinde of things, and *Episcopal Ordination* too (for these all advanced the power of the Priests and the Bishops, which brought in *Transubstantiation* amongst Papists) and therefore in the *Geneva Translation*, that was render'd, *chosen by suffrages*; by lifting up of hands, the word *Primarily* imports that; it may be in some of the Fathers it includes both, they will tell you, because afterwards *having chosen Elders by Suffrages or Voices*, they did *Ordain* them.

There was both χειροτονία & χειροθεσία, yet sometime the former included in the latter.

Next, I come to the first of the *Corinthians*, 12.28. *An abominable*

ble violence offered to the Original, God hath set in the Church, Apostles, Teachers, *Helps, Governments*, and you shall finde here a great impolture, it may be now altered, appearing so grofs, but I have seen it, and read it in some *Translations, Helps in Government*; which is a most horrible prodigious violence to the Greek words; for they are both the Accusative case, *Helps*; there are *Elders; Governments*, there are *Deacons*; now to obscure these, you must put it, *helps in Government*.

ἀντιλήψεις,
κυβερνήσεις,
ἑλπίς, Δε-
ακόνες, Γο-
υvernments,
Elders.

"I had it related since the delivery of this plain Sermon, by "one who most confidently affirmed it, That the *learned man* "to whom it belonged to *Translate the first Book of Samuel*, "having rendred that which *Samuel from God spake* concerning "Saul, 1 Sam. 8. 11. *This shall be the manner of the King that* "shall reign over you, *He will take your sons, &c.* He was sent "for to *Lambeth*, and there perswaded to make the words *Will* "take your sons, &c. *Shall take*; which he conscienciously re- "fused, well knowing it was not spoken by *Samuel to Saul*, by "way of *direction for duty* what he should do, but *Prophetically* "and *Eventually* what he would do.

Note this
grand Impo-
sture.

And then lastly, for *Easter*; this was another place that was altered (as you have heard) to keep up that holy time of *Easter*, as they would think it; for herein was the innocency (though unhappines unto us) of the Primitive Worthies, and other Christians; these had fair intentions in bringing in many things, they thought to win upon the Heathen, and therefore would not wholly *abolish*, but *change things*, change some of their great Feasts into *Christmas-time*, change now (it may be) *Pentecost* into *Whitsomide*, and the *Pasover* into *Easter*; it had a good intent: but minding their own intentions, more than *Gods Word*, their *Rule*, you see how these constitutions of men are *degenerated*. Now I beseech you, let us not suffer our selves to be abused, when a word *Easter* shall be thrust in (for it was divers hundred years after *Peter*, that the word *Easter* came in) shall we therefore go and keep up an *Easter Communion* above all times else, for such pretences as these are? Brethren, the more you *joyn Truth and Love together*, the more you'll be free from these fond kinde of *Devotions*: And let me say this,

It is *Blinde Devotion* indeed ; and many men that are so zealous for these, and women too, they think to get protection for other courses.

It may be many a Lady that paints and spots, and trifles away precious time, if she be but zealous at an *Easter Communion*, she thinks to get a protection for all vanities else : A *Citizen*, if he be a *Patron* to such a *Minister*, frequent *Lectures*, then he may be *frollick*, and *vain*, and *loose*, &c. Here is Love without Truth.

Let me adde this, *Truth* without *Love* makes many swell, and condemn others ; and *Love* without *Truth* edifies to *Superstition* and to *Idolatri* sometimes : What brought in *Praying to Saints*, but *Love without Truth* ? But you'll allow me to be so indulgent to my self, as that if either the ordinary place, or the ordinary time be not observed, to pity a man that hath seven moneths labored under a *quartane Ague*, and had a fit late last night. I might make three Uses : and the first should have been this,

1. Use
of Instru-
ction.

To shew you, why many Professors are so barren, and many Christians so dry, and unstable amongst you, because they have not minded this conjunction of *Truth and Love* ; which is the Gospel-method to grow up into Christ, and so to our Spiritual thriving : For upon him all our fruit is found, *Hos. 14. 8.*

2. Use
of Caution.

Take this as a Use of *Caution*, I beseech you, would to God I knew what language to speak to win upon you : I would beseech you, this *Honorable Representative City*, who have so great an influence, have been so much concerned, and are still so much interested, to beware that you suffer not your selves, by any policies of men, or cunning undermining whatsoever, to be cheated of your *Truth and Love*, lest you lose your selves, and *Religion*, and *City*, and *Estates*, and indeed the *Kingdom*. Brethren, there are desperate Designs on foot ; and as so much good hath been brought to this Kingdom heretofore by the *City*, and their *Zeal*, and their *Purses*, and their *Courage*, and their *Fidelity* ; so now there hath been of late great tryings of conclusions, how to work upon the *City* so far, to make them instrumental for the destruction of all, and the Devil hath many active Soldiers abroad.

First,

First, There is indeed one unhappy Regiment of those that are Erroneous though divers of them very honest-hearted, and of those that are not such friends to love as they should be; and certainly, much hath been our misery by reason of uncharitable mistakes, of Errors in matter of Faith, and Schisms in point of Love. Two dangerous Regiments.

Secondly, There is another Jesuitical, Atheistical, Profane Party, that take advantage of these Errors, and these Divisions, as he saith, *They do fish in troubled waters, that know how to improve all these Errors and Divisions, to drive on their own Designs*; and nothing more ordinary than for some Malignants (though I love not names) or disaffected persons, call them what you will, those that are no friends to Truth and Love, nor Parliament, nor Army, nor any Scripture-Reformation, they will come in one company, and aggravate the *Mis-carriages of the Parliament and Army*. Now what is their plot? to keep open the Breach, that so at last *Episcopacy* and the old Common-Service-Book may come in again: Who sees not this? And I confidently say, and pray God it may be considered in time, that you, out of any *Discontent*, or out of any *passionate Animosities* (I hope the Lord will keep so wise a City from it) suffer not your selves to be ridden by them: Do you not remember first they would have divided *Army and Parliament*? there was a time God prevented that: Do you not remember there was a time they would have divided *City and Army*? the Lord keep you from that evil: And now their last conclusion is, to divide those that are Friends, and engaged in one Covenant, to try if they can set *England and Scotland* at variance, and engage them in *Blood* again: And this is their *Plot*, and how shall they bring this about? O, by that malignant Jesuite *Contzens Rules* (there is a little Book called *Look about you*, Translated out of his Works) and he gives you Eight Rules to cheat people of their Religion, and to serve in Popery by Art: I would you could all get that little Book, and you should see that very *Contzens Spirit* is amongst *Malignants*; and they walk by the same Rule, Come by *Degrees*; and come by *Compulsions*, and such politique strains he hath there: Take notice of your wayes; and you.

1.
2.
Captare impacata & inquieti tempora.

A little book in quarto, called *Look about you*.

Note.

(my Brethren) it is most clear, your *Friends* grieve for it, your *Enemies* begin to triumph in it, that they can have such a Power in the City, and with several well-affected people in the Land, who are friends to Truth, to Peace, and to the Government of Christ: They will comie and tell you, What, no Government; Can ye believe they are friends to Government? What, Drunkards, and Atheists, and Prophane wretches friends to Government? They that cannot endure a *personal Reformation*, would they have an *Ecclesiastical Reformation*? Will you trust them with a Government? and a Government of their own settling? what Government think you we should have? Now so many of the well-affected both of Ministers, and Gentlemen, and Noblemen in *Scotland* are against an Engagement in War, and so are they in *England*, who are they that are forward to engage? I'll put no Character upon them, you know who in *England* are, and you have heard who in *Scotland*, and what Government think you they would settle? God keep us from a Government of such mens settling; for we should have Prophaneness, and looseness, they would make such a latitude in Government, that all should return to the old track again; We must have as grossly mix'd Communion as ever, and their old Ceremonies, their zeal for *Christmas-day*, and their *Good-Friday* (more zeal this year than last, for these things, and more last than before) And what do these men aym at, I beseech you? The Lord God of Heaven inform us aright, if I be mistaken, I wish I might see my Error; If any of you may through discontent, be transported, the Lord discover it to you; And let us take heed of this, that while we are jarring one with another, we do not betray our selves and all to a *third Party*, to a *Common Party*, that would destroy both: It may be here may be the advantage, which is but a poor one, first *destroy Independents*, and then *destroy Presbyterians*, and set up Prophaneness and Looseness as much as ever. Now the Lord cause you to joyn Faith, and Love, and Truth so together, that you may not be cheated by such men. The third Use: And truly, I have one word more to say, and if I thought I should dye the next Fit, I should desire to speak to this City, and that is this:

I come

I come hither this day, (and though I do it chearfully to observe your pleasures, yet not without some hazard to my health) that I may say a few things to you, and the Lord help me, that I may deliver what I did intend, and that you may entertain it with the same affection I tender it to you: My business should be, if I had power this day, as a poor unworthy friend to the Bridegroom, to draw a Contratt between Truth and Love, in all you Citizens of London, that all you, though you may have some different Opinions, yet I would have Truth and Love matched and married happily together in you. Brethren, I confess that there are many Errors; but take heed you be not more offended than needs, or at least thereby perverted by the *politique Designs* of those that serve themselves in these Divisions, and upon you.

3 Use
of Exhorta-
tion.

Note.

First, I do not think all *Opinions* are *Errors*, that some men call *Errors*. Some Errors are

Secondly, All Errors are not *alike*, not equally opposite to the Faith.

1. Contradi-
ctem.
2. Inside.
3. Prateffi-
dem.

Thirdly, *Clubbing, and Imprisoning, and Compelling*, is not the proper way to cure Errors, though there may be some course taken to restrain erroneous persons, When they are opposite to the peace and Welfare of the State, &c. But that I would say, is this, That Errors, they must be reduced and confuted by Truth; and then withall it is most certain, That Errors abound not by reason of a Reformation (and therefore to charge it upon a Reformation, is very gross) but there is a defect in our Reformation which gives occasion to them.

And as for Love, they cry for Love, for Love, and it is a wonder, men that are against the very *Substantials* of the Gospel, yet they will cry out against any little *Heterodox Opinion*, and for Love: How can they ever expect that godly and wicked men should joyn together in Love? What Churches then should we have? indeed we will love the most carnal men in the world with a love of pity, but not with a love of complacency and delight: And Jesus Christ expects it not, but that we should love as he loves. But then further, what love should we have? such a love as indeed doth tend to *Edification*, and doth tend to *Reformation*, and such a love as is *Soul-love*, and such a love

as is a love to the *Head*, as well as to the *Members*; such love as is not complemental, and frothy, and flattering. O therefore let it be your care still, not to suffer your selves to be any ways misled, because there are some defects, and want of *Truth* and *Love*, it hath always been so: In *Origens* time and *Chrysostoms*, they came to them, complaining, that there are *Divisions amongst Saints*; they answered, And *Divisions* will be: *Are all Philosophers of a minde? Are all Physicians of a minde? and if all Saints be not of a minde, it is no marvel*; onely let them have a care to preserve Affection, though they differ in Opinion. But to close up all.

That great Oracle of the Law, learned Sir *Edward Cook* in his *Institutes*, gives five properties of a Parliament-man, and I think they will as well agree to an *Alderman*, to a *Common-Council-man*: I desire they may be considered;

First, saith he, He must be *wise*, and constant; so able to discern and know things aright, persons, circumstances, that he be inflexible.

Secondly, He should have a good *Memory*; so to remember *past evils*, that he labor to prevent *future dangers*. The other three he takes from the Elephant: First, saith he,

Thirdly, An Elephant is *without gall*, that gall that he hath doth transire in *nutrimentum corporis*; if he have *heat* he will use it, not out of a *selfish passionate respect*, but rather guide and direct it to a zeal for the good of the *whole Body the Common-Wealth*. And then secondly; for that too he draws from the Elephants;

Fourthly, The Elephants they never go alone, but they go *gregatim*; and those creatures that go alone, Bears and Foxes, they are hurtful; those creatures that are most innocent, they go together: If you'll shew you are most useful, and innocent creatures, like sheep, O keep together. And then the third is,

Fifthly, The Elephant is *φιλόστομος*, he saith, that the Elephant loves men: I would have all these properties meet in every one of these *Worthy Citizens*, that are any way *trusted* with the Government of the City: The God of Heaven give you wisdom, and give you to remember all *Providential Dispenfations*

In Elephant
melancholia
transit in nu-
trimentum
corporis.

Though the
Elephants be
maxima vir-
tutis & ma-
ximi intelle-
ctus, yet gre-
gatim semper
incedunt,
and so not
nocivus as so-
liva greges.
Homini er-
ranti viam
ostendit.

penfations that are paſt, and deliver you from paſſion, and gall, and make you flock together, and head together, and teach you to love men; All this would ſtill engage you *againſt a common Enemy*: Love men as men, love the *bodies of men*; and you have given a moſt glorious accompt of that this year, to your praiſe I muſt report it, here is this year, &c. why, here is a glorious proof of your love to men; *Love their bodies, love their ſouls, love them as Chriſtians*, eſpecially *love them as Saints*, have a care to breed them up in Callings, train them up in ſome degree of learning; this is moſt honorable, and, I hope, being done with an honeſt heart, it will further your accompt at the great Day.

I yet dare take the boldneſs to adde the *Rules*, which I chiefly intended: Some Rules now for your *purſuance of Truth*, and ſome for the *purſuance of Love*, that *they may be happily married this day*.

For *Truth*, let the *Word of God be Rule and Judge*; when you enquire after Truth, ſtudy the revealed will of God, and make uſe of revelations in concurrence with the Word of God; but do not ſet up revelations againſt the Word of God. It was a deſperate expreſſion from *Valde*, in a Book of his in great requeſt now adays; it is true, he had many things good in him, conſidering the darkneſs of the times wherein he lived, a Spaniard; ſaith he, *We muſt uſe the Scriptures, as we uſe Pictures* (he was a Papiſt) *uſe Pictures for a while, till we get apprehenſion of the thing or perſon realized to us, then throw them away, becauſe now we can pray without Pictures*: So, uſe the Scriptures till we have got our mindes raiſed and elevated, and then we need no Scriptures. The Lord deliver us from this Opinion, which tends to *undermine the very Word of Chriſt*.

Far be it from me to ſay any thing againſt *New-Light*, properly ſo called, though there is ſome ſo called, which is, I doubt, Darkneſs; nor againſt all *Revelations*; for there is a *Spirit of Revelation*: but I deſire it may be wiſely conſidered, how the *Spirit of Revelation* *discovers it ſelf*; Thus chiefly, not in bringing in a *New Goſpel*, and ſuch *New Diſpenſations* to us, as many talk of; but in *Diſcovering that Word* which he hath re-
vealed,

Rules concerning Truth, and the purſuance of it.
1. Rule about Truth.
Ezek. 13. 2.

Eph 4. 17.

Cassianus
his Collat.
2. de discre-
tione, cap 5.

2. Rule a-
bout Truth.

3. Rule a-
bout Truth.

μη ὑπερ-
βῆναι πρὸς θεῶν
μυστήρια, ἀλλὰ
προσέειν εἰς τὸ
ὁμολογεῖν.

vealed, and we have by us, in raising our mindes to understand that Word more fully, and those Works of God that are in it more clearly: I would heartily bleſs God for it in my ſelf, or in others, if it were ſuch a Spirit of Revelation, as ſhould help me to ſee any Word of God, or any Work of God in me more clearly: This is the Spirit of Wiſdom and Revelation the Apoſtle to the Ephesians ſpeaks of; but if you'll talk of Revelations, that you have Revelations beyond the Word; and it may be ſometimes in a maner contrary to the Word; ſurely this is not the way of truth. There is a poor old man Hero in Caſſianus, that thought he had a Revelation, that when he was in the bottom of a pit, he ſhould get out; but for all his Revelation, he was deceived. I deſire ſuch things may be conſidered. The next thing is this,

Minde Truth wiſely: I would lay under this head,

1. Be ſure it be Truth that you contend for; not for unwarſerved Ceremonies, not for trifles, for thoſe things that deſerve not the name of Divine Truth: And then

2. Proportion your zeal to the nature of Truth: There are ſome Truths *de fide*, *circa fidem*, and in ſome ſence *præter fidem*; I muſt not allow the like zeal for all; I will have the Subſtantial part of my zeal for Subſtantial Truths, and for other Truths, ſo much zeal as the nature of them calls for: This is to minde Truth wiſely, this is that that becomes you. And then withall

Minde Truths according to the directions of Truth:

1. Meddle not with things too high, be ſober; A Spirit of Sobriety in Divine things, and Modeſty in Secret things, is moſt ſuitable to a Saint, Rom. 12.3.

2. Minde not Curioſities, with neglect of thoſe things that are neceſſary: Affirm conſtantly (ſaith Paul to Titus) that thoſe that are believers maintain good Works, but as for fables, let them go, Tit. 3.8.

3. If you'll do what becomes you concerning Truth, Do not clap a *ſus Divinum* raſhly upon every one of your Opinions: O that brings us into a great deal of bondage; divers things may be very good, and yet better, and more ſafely ſettled as Prudentials, as Humane Conſtitutions, than as Divine Conſtitutions,

tutions, unless we be sure we are upon Scripture-grounds, then I say nothing against it. What is the reason now that the Pope cannot alter? I have heard it from some that have spoke with learned sober Papists, asking them, What think you of *Transubstantiation*, or the like Opinions? they profess, Though we would, yet we cannot alter them, the Pope having asserted them, who is infallible; so that if we change one Point of our Religion, we spoil all. Truly, if we clap a *Ius Divinum*, we cannot alter it; for we are engaged to hold it, though we were mistaken: I had rather settle *too little*, than *too much*, then we leave room for New Discoveries; We may better adde than diminish: I cannot take away a *Ius Divinum*, without a great deal of disparagement.

*Ius Divinum
nititur verbo
Divino.
Ames.*

Note.

Do not presently obtrude with confidence your own conceits upon others, but rather mistrust them: Learned men have had their Errors, the wisest men have been deceived; and do not rashly run from one Extremity to another. *Chrysostom* he would, and others they would run from the *Manichees* so far, that they went too far towards *Pelagius*: Many of us run so far from *Popery* and *Prelacy*, that we run into other Extremities, very dangerous and unhappy. O take heed, let me adde this further, as you would be friends to truth,

Note.

Know that you have to deal with those men, that will bring in Errors, *sensim sine sensu*; as the Devil dealt with Adam and Eve at first, how did he beguile them? he corrupted their minds by degrees (take heed of his methods) from the simplicity that is in Christ: You shall first have a little step, and something like a Truth, and that may be disputed at first, then comes another, and then comes another, and so at last you are involved in inextricable Errors. But the sixth and last thing I shall say under this head;

5. Rule about Truth.

2 Cor. 11. 3.

Take heed of being too far engaged in a party; it is the way to sell a mans judgement: for if I be one of a party, I must strain hard to say as they say, and subscribe as they subscribe, else I shall be an *Apostate*; this is dangerous, then all must be proclaimed Heretical that differ. Many a man hath broke his Conscience, violated his peace, by this Engagement, because he must not break with his Party.

Note.

*Inclinans ad
neutram par-
tem sic Domi-
nus iustificat.*

It is a notable rule Politicians have, He that inclines to neither Party, is master of both: And I profess, I know not any generation in England that *sleep so quietly*, as those that are *un-engaged to this or that Party*: What there is good in *Episcopacy*, they will not decline it, because the *Bishops had it*; What there is good amongst the *Independents*, they will close with it; What there is good in *Presbytery*, they will entertain that: And these are the men that Preach with *Freedom*, that converse with *Freedom*. I do desire and hope there may be a good *Moderate Presbytery* settled amongst us; yet I'll profess to the world, I'll not be so engaged to own *every thing in it*, that I will not embrace any thing that is good in another way: The Lord keep us from being engaged to such Parties, that will make us slaves in our Consciences to them.

1. Rule a-
bout Love.
1 Cor. 16. 14.
Eph 5. 2.
Col. 3. 12, 13.

In your contending for *Truth*, let there not be an *abatement of Love*: Think it not enough to be an *Orthodox*, unless you be a *loving christian too*, that all things may be done in *love*, that there you may *walk in love*, and be clothed with *love*; three places are to that purpose. Let me add this then further, that you may advance this happy Union and Marriage betwixt *Truth and Love*,

2. Rule a-
bout Love.

Love men more for the work of God you see in them, than you slight them for any such defects or mistakes, as are consistent with godliness and with Saintship, Eph. 4. 1, 2, 3, 4.

3. Rule a-
bout Love.

Do not think ever to recover men with *passionate invectives*; Do not think to confute their *Opinions with vehement reproachful speeches*: It is *Love* that melts, that wins upon them: And I desire that you, and I, and all Ministers might practice this, That when we deliver the most *sharp reproofs*, it might be *Scripture-language*, and with a *Scripture-Spirit*, that may be the way to recover them, whereas the other hardens them, it may be they will never hear you more, and then what have you got by it? you may preach against them *absent*, and that prejudices them still, till at last it may be you have preached away almost all your hearers. Further, that you may advance this happy Union of *Truth and Love*,

4. Rule a-
bout Love.

Study to please, every one your *godly Neighbor*, for his good to *edification*; and such as are *strong*, must bear the *infirmities*:

unities of the Weak, and not to please our selves, saith Paul. It argues a great deal of proud fondness of thy own conceit, and want of love to thy Brother, when thou wilt condemn every one who attains not thy measure. There must be a Christian personal Toleration, forbearing one another in love; though there may not be a State-Toleration of all Religions.

Rom. 5. 1. 1.
 οὐκ ὁμοφρο-
 νῶν ὁμοῦ τοῖς
 ἀδελφεοῖς.
 Basil.
 Eph. 5. 2.

Do not delight in affixing reproachful Names; to cry down people under this or that Name, never any good comes by it: for there is this inconvenience, You wrap in all, that it may be do not deserve it, not going so far as others: As to cry down all men under the name of Anabaptists, though it may be some of them do onely scruple about the Baptizing of Infants, and are far from the opinions of the German Anabaptists, who deny Magistracy, &c. and so, many such like instances I might give. Let me adde this: If you would indeed get a Spirit of love, and advance it, let this be your care,

5. Rule about Love.

That in the midst of all differences of Judgement, you maintain a sweet harmony of affection, and labor to study a sweet compliance: What if thy Brother be not come up to thy Light; wilt thou therefore renounce him, and reject him? It may be God intends not to all men the same proportion: Shall I condemn my Brother, because I have more grace? If another man should renounce me, that hath more grace than I, what would become of me? These and many such Rules I might give. I have but this one word, and that is as a means by way of direction, how to marry these, Truth and Love together: O that the Lord would help us to enter into Covenant to compleat the Marriage, seriously to resolve now, That for time to come we labor more to Truth in love, and more to love with Truth; labor lovingly to embrace the Truth, and sincerely to pursue Love: The very Heathen could say this, and it is a good Rule, I wish we Christians might learn it too. If you would be too hard for the common Enemy, and not suffer him to gain advantage against you, agree, otherwise he will prevail over both Parties of honest-hearted Christians (for so I am confident there are amongst those that differ in Church-matters) God forbid either of them should be destroyed: I say, if you would keep a third Party from destroying both, let there be Concord; your union will be strength,

6. Rule about Love.

Phil. 1. 27.
 & 3. 15, 16.

Concordiā
 communæ pe-
 riculum tol-
 litur.

Livy, l. 28.

it will engage the presence of God; whereas your Divisions alienate and estrange God from you. And here let me tell you a Story out of *Livy*, There was one *Pacuvius*, that if he had not been so vicious, had been happy, and more worthy of our imitation; but his practice herein is commodious for you, *There being a great difference betwixt the Commons and the Senators, and nothing would satisfie the Commons, but the Senators death; he gets all the Senators once by a stratagem into the Senate-house, and locks them in, and comes to the Commons, Well, I have now got them at your mercy; and then they were frolick, and would be revenged; he resolves to give them out one by one, and they had the first out: But I pray you Gentlemen, said he, let us consider, if we destroy all the Senators, who shall we have in the place of them to govern the City? Who shall come in the stead of them to rule? Why, one man would have this Governor, another man would have that; so at last they fell all to pieces, and they were glad to let the Senators alone: then he quieted the Commons, and fetcht off the Senators, because they could not agree upon a Successor; you have discontents in the City and Countrey too too many, and if it be the Lords blessed will, I would they might be healed: and some would have the Army destroyed, and a great many care not what becomes of the Parliament, and I fear, many care not what becomes of the City; but suppose this, That either Parliament or Army should for present be destroyed (I speak to wise Citizens) before you would have either of them destroyed, consider who should come in their places: If Malignants should come into their Power, and destroy you and the Kingdom too, better the Commons had spared the lives of the Senators. Remember this Story, and make this use of it. I have said enough to wise men, and I'll end all with that Prayer of *John* in his second Epistle to the elect Lady, and her Children, Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love: And hope you'll all say Amen to it.*

Note.

4 AP 54

F I N I S.

THE
S P R I N G
O F
Strengthening Grace

In the ROCK of AGES,
C H R I S T J E S U S.

DEMONSTRATED

In a plain and short SERMON Preached at
Twickenham in Middlesex, near Hampton-
Court, April 16. 1648.

By Thomas Hill D.D. Master of Tri-
nity Colledge in Cambridge.

PHIL. 2. 12, 13.

*Work out your own Salvation With fear and trembling: for God
worketh in you, both to Will and to do, of his own good pleasure.*

De ipsis hominum voluntatibus facit, quod vult, & quando vult, habens huma-
norum cordium, quo voluerit inclinandorum onnipotentissimam po-
testatem. Aug. de corrept. & Grat. cap. 14.

Christus meus & omnia.

London, Printed for Peter Cole, at the Printing-Press in Cornhil,
near the Royal Exchange, 1648.




To his very worthy Friend,

JOHN BROWN Esq;

One of His Majesties Justices of Peace for *Middlesex*, and
Clerk to the Right Honorable the House of Peers,

More intimacy With Jesus Christ.

Most worthy *Gaius*,

 *S* there are some Capital Sins for which we must abase our selves all our days; such as have broken our Consciences, should often break our hearts: As there are some Cardinal Vertues (to speak in the Moralists language) which must be our every-days work, as being the Essentials of Christianity; so are there some Providential Dispensations in the course of our lives, which must be acknowledged even to Eternity; amongst which we may well reckon loving and faithful friends, constant mens affections being of themselves meer weather-cocks, very mutable, which are Gods Vials by which he pours his favors upon us. And here, Sir, I must rank you with those, for whose acquaintance I have much cause to bless God; having received in few years more real love from you, then divers do from some of their friends in many years: Your hearty kindness hath made so deep an impression upon me, that I cannot satisfy my self without some publike Acknowledgement of that whereof so many have been witnesses.

I can confidently (and indeed have very much reason) speak to you in the language of John,

The Elder unto the welbeloved *Gaius*, whom I love in the Truth: far be it from ^{me} in a glorying manner to complement with him who hath expressed so much affectionate reality unto me.

And without flattery I do pray, That you may prosper and be in health, even as your soul prospers, Verse 2.

The Epistle Dedicatory.

Verse 3.
Non vis cr-
rare? ego
sum via;
non vis fal-
li? ego sum
veritas;
non vis mo-
ri? ego sum
vita; non
habes quā
eas nisi per
Christum;
non habes
quod eas
nisi ad
Christum.

through the rich mercy of God in Christ to you.

Pray let me adde this by way of thankfulness to God (it being a return of weak Prayers) I rejoyce greatly to hear so many of the deserving Brethren testifie of the truth that is in you; and that not onely in your tongue or outside profession onely, but that you walk in the truth, making the truth your path, which leads to Christ, who is the Way, the Truth, and the life, Joh. 14. 6.

And I trust (through the goodness of your God) I may have occasion in his time (which is always the best) to rejoyce, as John also did, that yours walk in the truth.

But your love to me, together with your dear and gracious Consorts, puts so much the stronger obligation upon me, it being not onely personal, both in my former health and time of present sickness, but indeed to my dear Mother, the University of Cambridge; which I must ever love and honor, whose welfare you have (in your Sphere) most happily promoted, and that with such laborious and bountiful respect, as stands upon Record with thankful Acknowledgement amongst us.

Go on, beloved Sir, to love Jesus Christ, in and for himself; love him in his Ordinances, and in his Saints; value all the outward comforts with reference to him and his glory: Ride on prosperously in your Zeal for Truth, and in the exercise of meekness and moderation of Spirit, which is a Scripture expression of the Spirit of Jesus Christ; and for want of which, many (great pretenders to Reformation) look too too much like as if they were acted by a Diabolical Spirit therein: The Lord multiply his Graces in you and yours, and his Blessings upon you all.

Accept this from him;

Who desires as a faithful friend to serve you in love,

From your own house in West-
minster, Apr. 28. 1648.

Thomas Hill.



The SPRING of
 Strengthening Grace
 IN THE
 ROCK of AGES.
 Christ Jesus.

2 TIM. 2. I.

Thou therefore, my son, be strong in the grace that is in Christ Jesus.



WELL might Solomon, among other of his Divine Oracles, publish this in the 30. verse of the 11. of the Proverbs. *The righteous is as a tree of life, and he that wins souls is wise*; and Daniel, who in Ezekiel was ranked amongst the chiefest of wise men, *They that be wise, and they that turn many to God, (in Dan. 12. 3.) they shall shine like stars*: Paul likewise is a most glorious instance of this, who took a great deal of pains (though he met with many crosses) *in fishing for souls, he became all to all*; (that is, in the use of indifferent things; not to venture upon any thing which is unlawful, as many wrest the place, to gratify their own lusts) *that he might save some*; Paul himself it seems did not expect to gain all he preached unto: doubtless this is a very high point of wisdom; for hereby they trade

Ezek. 28. 3.
 Sermo Dei
 est sicut ha-
 mus, non ca-
 pit nisi capi-
 atur. Aug.
 1 Cor. 9.
 19, to 22.
 four times
 together.

B

most

Jsa. 8. 18.

Division.

1. part.

1. persons
 Exhorting
 Exhorted.

most for Gods glory, and best for their own Eternal good, being glorified with him and by him : And I do not believe there is any that was a meer man, to say no more, that will bring more Troops, more Regiments of Children, such as have been victorious Soldiers over the Devil and his Agents, at the day of Judgement, than Paul will; he will have a large flock, as *Behold, here am I, and the children thou hast given me*; and none of the meanest of these will be his Son Timothy, which leads me to the first part of the words, The persons *Exhorting and Exhorted*; Paul the Father, and Timothy the Son : it may be a Son, not so much because he *begat him to the Faith*; it is probable he found him a Disciple, for ought appears, in Acts 16. 1. there the first time that I can remember that Paul met with Timothy, and there he calls him a Disciple; and you finde in 2 Tim. 1. 5. how Paul blesteth God for the Faith that is in Timothy, which dwelt first in thy Grandmother Lois, and thy mother Eunice; therefore he may be his Son rather in regard of his Spiritual Education, than by being begotten : As a Master or a Tutor is a Father, though he did not beget his Children, his Pupils, or his Schollers, but onely train them up.

2. part. substance of
 Exhortation,

Be strong.

3. part. The rock of thy
 strength,

3. The grace
 that is in
 Christ Jesus.

2. Here is the Exhortation : The substance of it, *Be strong, as becomes a Soldier of Jesus Christ.*

3. Here is the Rock of this strength, *Be strong in the grace that is in Christ Jesus* : It is not by any intrinsical strength, but in the grace that is in thy Head Christ Jesus.

4. Here is the Engaging illation; the particle, that comprizeth an Argument, that engageth him to it : *Thou therefore, my son*; Therefore; Why? because thou hast so great a trust committed to thee, *Hold fast the form of sound Words, which thou hast heard of me, in faith and love which is in Christ Jesus*; and *That good thing which was committed to thee (ver. 14) keep, by the holy Ghost that dwelleth in us* : Still he leads him to seek strength from above, *Keep, by the holy Ghost.*

Explic.

Be strong] ενδυναυ, get something within, that may strengthen and enable thee to do thy work : ενδυναυ, be strong, be strengthened; passively, expect it from another; Strength is that which men glory in, and therefore very desirable.

But what strength?

In

In the grace] He doth not onely say, Be thou strong in the Lord, and in the power of his might, as Ephes. 6. 10. But in grace: indeed he ultimately intends a participation of strength, but withall intimates the original of that strength to be Grace; as if he should say, Thou standest in need of strengthning verine in thee; all that strength must be derived from Grace, expect it from no external motive, without God himself (we have no arguments to move him to bestow strength upon us) it is his Prerogative Royal, peculiar to himself, to act independently, to have mercy on Whom he will have mercy, and Because he will have mercy, Rom. 9. 15. Ephes. 1. 4, 6, 9. All derived from grace, and resolved into grace.

Note.

And where lies this strengthning grace?

In the grace that is in Christ Jesus: very significantly, in the Original by the Article, indigitating Christ to be the Spring of thy strengthning grace.] God will not trust thee with grace in thy own keeping, lest thou prove a Bankrupt, as Adam did; and thou wouldst soon grow intolerable proud, if thou wast able to act by thy own strength independently upon God (very hard to keep down that weed even now in thy most depending condition) therefore thy strength shall lie in Christs hands, and thou be at his disposal for the communication of it; so that thou shalt always have occasion to say, Lord, I cannot mortifie pride by the strength of my own humility, that often fails me: Lord, I cannot confute my unbelief by the strongest arguments my Faith can produce; I shall never be able to trample upon Satan, or keep up under his Temptations from sinking, Without the strength and sufficiency of that grace which is in my Head Christ Jesus: Lord, make me strong by that Almighty grace which is in him.

Note.

That there is such a Spring of quickning grace in our Rock Christ Jesus, is evident; Isa. 9. 6. The Government is upon his shoulders, for the perfection of his Church, and many other good purposes, which require strength; which is hinted in the expression, On his shoulders.

Non satis
Abuit hu-
merorū was
said of one
who want-
ed strength
proportion-
able to his
work.

Paul had a Commission to Preach the unsearchable riches of Christ, Ephes. 3. 8. to display his grace, which is like a Sea, you can finde no bounds; like a Spring, you cannot reach the

bottom: The Sea of Christs grace (as in nature) flows from the Spring; and the Spring from the Sea; so there is no reason of grace, but grace it self.

This is to be acknowledged by all to be the deep mystery of God, and of the Father, and of the Son, in whom are hid all the treasures of wisdom and knowledge: The same blessed Apostle, Col. 2. 2, 3. treasures therefore 1. Abundance, 2. of things of price, of wisdom and knowledge; which being directive as well as operative, impart strength: Hid, sometimes we hide things for secrecy, and so the life of a Saint may be hid from carnal, from godly spectators; yea from himself, and they droop under doubts: So other things we hide for safety, so chiefly (though secrecy not excluded) Col. 3. 2, 3. the life is hid with Christ in God, and here is security of the Saints, when Christ who is our life shall appear, then shall ye also appear with him in glory; Shall, let Beelzebub and all his Angels do their worst, appear with him in glory.

Some copies read *evangelis*, others *evangelis*, both will come to one purpose; though the last more full and indeed more probable.

Upon the same account doth this man of God, so intimately acquainted with Christ Jesus, in his Epistle to Philemon, ver. 6. pray for him, That the communication of his Faith might become effectual; there is his Faith, with the strength, and the efficacy of it, by the acknowledgement of every good thing which is in you in Christ Jesus: there's grace in Christ, and therefore derivatively in you, because originally in him.

I might hence gather several Observations; the first whereof might be this:

1. Doct. The Spring of a Christians strength is in the Rock Jesus Christ.

Explic. Here you have three particulars, conducing to Explication of this Gospel-Truth.

1. The nature and proportion of this strengthening grace in Christ Jesus.

2. His title to it, and possession of it.

3. The sweet variety, and various sweetness of this strengthening grace in Christ.

First, for the nature and proportion of it, two things will clear it.

1. There is in Jesus Christ the fulness of grace.

2. The

2. The redundancy of this fulness of grace.

He is a full fountain, and likewise an overflowing fountain: The more you contemplate Christ in the glorious glass of the Gospel, the sooner you will discover in him a Prophetical fulness of strengthening grace; and that both in regard of the strength of his word, and in regard of the power of his Spirit; both which are of great strength.

If you cast your eye upon the second Epistle of Paul to Timothy, Chap. 3. ver. 15, 17. you shall finde that the holy Scripture is able to make a man wise unto salvation, through faith which is in Christ Jesus (there must be still an improvement of that strengthening grace which is in him) and likewise it is profitable, that the man of God may be perfect, thoroughly furnished unto all good works. There is that in the word of Jesus Christ, which is able to compleat men as Saints, and as Ministers, and therefore doubtless full of glorious strength.

And so likewise in regard of the Spirit, hear what the Prophet Micah saith, Chap. 3. ver. 8. But truly I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin. And when Jesus Christ did appear to Paul, Acts 26. 13. to make him a Minister and a Witness, both of these things which he had seen, and in those things in the which he would appear to him, ver. 16. doubtless there was a powerful presence of the Spirit of Jesus Christ, abundance of strengthening grace to be conveyed by him; otherwise how could he possibly open their eyes to whom he was sent, ver. 18. to turn them from darkness to light, and from the power of Satan to God? that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me (still they are led to the Spring of grace in Christ) now all these speak no less than an Almighty power.

You may perceive a fulness of strengthening grace in Christ, as he is the Churches Priest; otherwise he could never make full satisfaction to his Fathers Justice: He could never so prevailingly intercede for the Saints in Heaven, which are the two Branches of his Priestly Office, when all the sins of his people were upon him (so it is in the Original) Isa. 53. 6. they would have

In Christ

{ Fulness
Redun-
dancy
of grace.

1. A Prophetical fulness of grace in Christ.

1. Strength in his word.

1 Joh. 2. 14.

2. Strength of his Spirit.

2. A priestly fulness of grace in Christ.

1. Christs gracious satisfaction.

have sunk him, had he not had more than the strength of a man: Therefore that he might be a perfect Mediator between God and man, he was God-Man, taking *Humane nature* into the fellowship of the Deity, and communicating *Divine nature* unto those which he did intend to save: Hence Paul saith, *Rom. 3. 24, 25. We are justified freely by Gods grace, through the Redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.*

Hence he further saith, *Acts 20. 28. that God did purchase the Church with his own blood*: So that in this part of the Priestly Office of Jesus Christ there was the power of God himself put forth.

2. Christs
gracious
intercessi-
on.

Neither is there less strengthening grace manifested, when he comes to appear for his people in heaven, in the presence of God, as *Heb. 7. 24. This man, because he continueth ever, hath an unchangeable Priesthood, which passeth not from one to another*; (certainly here was wonderful strength) that Christ being once offered, should bear the sins of many, and unto them that looked for him, he should appear the second time without sin unto salvation, as in *Heb. 9. 28. That his having done away all their sins, should advance them to Salvation, which still shews the strength of his grace. Therefore well might Paul annex that, Heb. 7. 25. Wherefore he is able to save them to the uttermost that come unto him, seeing he ever liveth to make intercession for them*: This is the ground of Pauls triumph, not onely for himself, but in the name of all the Saints, in that admirable place, *Rom. 8. from the 34, to the 39. ver. Who is he that condemneth? It is Christ that dyed; yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter)* Nay, in all these things we are more than conquerors through him that loved us: For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Here

Here is strengthening grace of Almighty and everlasting efficacy.

As Jesus Christ is the Churches King, he hath a proportiona^{le} 3. Christs
inexhaust stock of strengthening grace; without such a power he Kingly
could never suppress the numerous and potent adversaries of fulness of
the Church, which was the the solemn agreement betwixt him grace.
and his Father: *Psal. 110. 1. The Lord said unto my Lord,* 1. Christs
(God the Father said unto God the Son, Davids Lord) *sit thou* powerful
at my right hand, until I make thine enemies thy footstool; He suppressing
will bring them to the lowest and most abject condition, though his enemies.
for the present they look never so high and big upon the poor
members of Christ.

And accordingly he is still acting in heaven, whereas he doth
appear for his people; so doubtless against his enemies, as is most
clear in *Heb. 10. 12, 13. But this man, after he had offered one*
sacrifice for sins for ever (so much strength of grace, in that
it need be but one) sate down on the right hand of God, from
henceforth expecting till his enemies be made his footstool.

We may with much encouragement wrestle with God, and
wait upon him, both for the discovering and confounding of
the great Impostors, Mahomet and the Pope, and the removing
all the Crutches of Babylon in any of the Kings Dominions, or
elsewhere: for this work is carried on with so much power,
that in Gods time all the Kingdoms of the earth will become
the Lords, and his Christs. To the same purpose you shall finde
an Angel come down from heaven, having great power, and the
earth was lightened with his glory; and he cried mightily with a
strong voice, *Babylon is fallen* (all suitable to the powerful de-
signe of Christ) *Rev. 18. 2. And she shall be utterly burned with* Chap 18.
fire, in whom was found the blood of Prophets, and of Saints, last vers.
of all that were slain upon the earth (some way reducible to her,
or her adherents) *for strong is the Lord God who judgeth*
her, ver. 8.

Neither could Jesus Christ be a Resurrection to any sinners, 2. Christs
nor quicken with Spiritual life whom he would, as *Ioh. 5. 20.* powerful
unless that were true ver. 26. *As the Father hath life in himself,* advancing
so hath he given the, *Son to have life in himself; and that to be* his people.
able to raise his own unto eternal life, ver. 29. All which argues
abundance

abundance of strengthening grace in him : This was the foundation of *Paul's* Prayer for his *Ephesians*, chap. 1. ver. 18. *That the eyes of their understanding being enlightened (here is powerful grace still) they might know what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power.*

Here is a great heap of *Emphatical expressions*, to shew the accumulative power of the grace that is in *Jesus Christ* : Were he not so strong, that he were able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, *Eph. 3. 20.* *Paul* would never have used such an expression, That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height ; there must (it seems) be a power in us to enable us to fathom and comprehend the vast dimensions of that strengthening grace that is in our Head) here is the breadth of this grace, covering all the sins of every one of his elect, even from *Adam* to the end of the world : Here is the length of this grace, it extends from everlasting to everlasting : Here is the depth of it, it lifts up poor creatures from the very pit of hell : And the height of it, it advances them to sit by him in his own throne in Heaven.

Col. 2. 13.
Psal. 103.

Mat. 16. 18.

Rev. 3. 21.

2. The redundancy of grace that is in *Christ Jesus*.

After the intrinsic fulness of the grace of *Christ*, follows the Redundancy thereof : for there is in him not onely plenitudo vasis, but also plenitudo fontis ; there is the original fulness of a living fountain in him, which he delights to communicate for the supplies of his people. This discovers it self in four particulars :

1. Redundancy of his grace into all their faculties.

Rom. 5.
12, 15.

There is a Redundancy into all the faculties of our souls ; he fills the *Minde* with gracious principles, the *Conscience* with a holy tenderness, the *Will* with flexibility and compliance with his Will, and sways the *Affections* to act regularly upon their objects. Doubtless *Christ Jesus* the second *Adam* will do as much for all those that have Union with him, as the first *Adam* did against those that were in him : And therefore whereas by his fall there was not onely a total deprivation of original righteousness, but a universal depravation of all the faculties (a general disharmony being wrought in them) accordingly *Jesus Christ*, by the infusion of gracious habits, will reduce them to

an

an holy complexion and constitution; as 1 *Thess.* 5. 23. *The very God of peace sanctifie you wholly, and I pray God your whole Spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ:* You see he takes care for the restitution of the whole man. Let the *Arminians* as falsely as confidently suggest, that for our Conversion there needs onely a *Wakening of the Understanding*, and a *rectifying of the Affections*, the Will (according to them) being left as *Illobaud virgo*, for freedom to good being never ravished by *Adams fall*: Jesus Christ teacheth other *Doctrine*, who knowing the corruption of the Will, tells you what the tenour of *The Covenant of Grace* is, *Ezek.* 36. 26, 27. *The Lord saith, He will take away the stony heart of Flesh, and put a new Spirit within them, and cause them to walk in his statutes:* There is the redundancy of Christs fulness for the supplying of the Will, as well as other faculties with holy dispositions.

Christs fulness is redundant into all the *graces of the Saints*; increasing them where they are little, strengthening them where they are feeble and languishing, acting and animating them where they are dull and dead. Hence it is that some of the *Servants of Christ*, who though they have but a little stock of grace, yet keeping in with him, and holding communion with him, do thrive much more in the *Spiritual trading*, both for the *magnifying of Christ*, and for the good of their own souls, than divers others who make a greater shew, and it may be have a larger portion of *habitual grace*. Hence it is that *Paul* hath recourse to this fountain by prayer, *Phil.* 1. 9. *And this I pray, that your love may abound yet more and more in knowledge and in all sense; that you may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.* Unto this purpose the *Sponse* invites her beloved to lend forth his influence, *Cant.* 4. 16. *Awake, O North Wind, and come thou South, blow upon my Garden, that the spices thereof may flow out:* It is the presence of Jesus Christ who makes the *spices*; that is, the *graces of his Spirit* which grow in the *Garden of his Church*, to cast a sweet perfume: whereas he being absent, the

2. Redundancy of the grace in Christ into all the graces of the Saints.

Saints will seem to wither, at least comparatively, even as the Trees, they will have an Autumn, yea a Winter, not onely send forth no pleasant fruit, but even the leaves fall off, and the sap retire into the root; there will be a winter of their graces, till the Sun of Righteousness return with healing and quickening in his wings; that is, by the gracious beams of his Word and Spirit: Then and never till then, shall they go forth and grow up as Calves of the stall, Mal. 4. 2. be fat and flourishing.

3. Redundancy of the grace that is in Christ Iesus into all their duties. Christ's fulness is redundant into all their Duties; wherein they exercise those several Graces, that they may with Spiritual vigor, and powerful activity, perform those services to which the Lord calls them; as Paul saith, *With my minde I my self serve the Law of God*, Rom. 7. ult. and Rom. 8. 26. Likewise the Spirit helpeth our infirmities; for we know not how to pray as we ought.

O what heartless and sapless Performances do we multiply when Jesus Christ withdraws; then, and then onely we pray with life, when the Spirit of Jesus Christ doth help our infirmities: A Word in the Original is very Emphatical, when the Spirit takes us into his arms, and carries us on powerfully against those infirmities that would clog, and cloud, and depress our Spirits in duty: then they do duties not onely materially good, but formally well in a Spiritual maner, from Evangelical principles, upon Evangelical motives, and for Evangelical ends, when there is a redundancy of the grace of Christ into them, upon whom all our fruit is found, Hos. 14. 8.

4. Redundancy of the grace in Christ Iesus into the various estates of his Saints. There is a redundancy of the fulness of Christ into all their various estates; As when they are called to suffer, that they may do it with cheerfulness, not sinking under carnal discouragements, but rather chide their souls out of it; as the Psalmist on the 42. Psal. ver. ult. *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God*: When they are advanced to a prosperous condition, that they may have a victorious Faith, triumphing over, not onely the frowns, but the favors of the world, 1 Joh. 5. 4. For want of this, Solomon and Hezekiah did so miserably

scerably lose themselves in a *Spring-tide of prosperity*: It was *Paul's* great advantage, that he had learned how to walk *unchangeably* with God in great *changes*: *Phil. 4. 11, 12, 13.* Not that I speak in respect of want: for I have learned, in what-soever state I am, therewith to be content. I know both how to be abased, and how to abound: Every Where and in all things, I am instructed both to be full, and to be hungry; both to abound, and suffer need. I can do all things through Christ that strengtheneth me, *Phil. 4. 13.* the same Original word with that in the Text.

We are apt to overgrieve or undergrieve at crosses; therefore *Solomon* gives that wise counsel, *Prov. 3. 11.* *My son, despise not the chastening of the Lord; it should not be slighted; neither be weary of his correction; we should not faint under it:* And his father *David* before him spake as seasonably, *If riches increase, set not your hearts upon them:* There is a danger as our Estates are greatened, so our Affections should swell to an inordinate cleaving to them. None of these evils can be prevented, but by the strengthening grace of Jesus Christ.

Psa. 62. 10.

In the next place I shall endeavor to discover, as God inhables, *Christ's Title to, and possession of this strengthening grace*, which he hath by a threefold Claim:

He hath a *grace of Union*, so learned Divines call it; by virtue of the *Hypostatical Union*, our nature being so highly advanced into such a near fellowship with the *Divine Nature*; all his Saints (though never so unworthy) are brought into a capacity of receiving strengthening grace from him, as *Joh. 1. 14.* *And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth:* where you see clearly, when the Word was made flesh, there follows in him a fulness of grace and truth. And as exprets to this purpose is that of *Paul, Col. 2. 9, 10.* *For in him dwelleth all the fulness of the Godhead bodily.*

1. part. Christ's title unto, & possession of this strengthening grace, which is threefold:
1. By the grace of Union.

First, There is fulness in him, that he might be able to empty and communicate himself, according to the various necessities of his Saints.

Secondly, There is fulness of the Godhead in him; not only

of some God-like *dispositions*, and of the *Image of God*, which may be in Saints.

Thirdly, *All the fulness of the Godhead*, the whole *Divine Nature*.

Fourthly, All this fulness of the *Godhead dwells in Christ*; he is there not as a *Guest*, not as a *Friend*, but as an *Inhabitant*, to fix his *constant abode* there.

Fifthly, And all this *bodily, personally*, (most mysteriously) and not transiently, *virtually, and by participation* onely, as in a good degree it may be in the Saints. And for this happy purpose hath Jesus Christ such a Spring of good in himself, who is the *Head of all Principalities and Powers* in that ninth *verse*, which is added because they should see they need not go to the *Angels* as their head, *verse 18*.

2. By the
grace of
Unction.

He hath this fountain of strengthening Grace in himself, by the *Grace of Unction*; the *unction of the holy Spirit*, which God giveth to him, not by *measure*, Joh. 3. 34. not by *drops*, and *measure of the gift of Christ*, as to us, Eph. 4. 7. The Father loveth the Son, and hath given all things into his hand, ver. 35. of Joh. 3. And amongst other good things, the *Holy Spirit*; the great *New Testament Promise* was the Promise of the Spirit, as the *Messiah* was the grand Promise in the *Old Testament*: And this he pours, not drops out, and that much more generally than before; as *Acts 2. 17. And it shall come to pass in the last days (saith God) I will pour out my Spirit upon all flesh*: And by vertue of this *Unction of the Spirit*, you may see what glorious things Jesus Christ communicated unto poor sinners, if you please to compare *Isa. 61. 1.* with *Luke 4. 18*.

Note.

3. By the
grace of
Office.

He hath it in him by the *Grace of Office*; you will allow the expression, being designed by the Father as a *publike person*, for the advantage of all those whose Names are written in the *Book of life*, and for those whom the Father had given to the Son.

He was appointed by *Commission under the Broad Seal of Heaven*, to be *The grand Lord Treasurer for his Church*, the common *Storehouse of their strengthening provision*.

This he doth signanter declare, and that most fully, *Joh. 6. 27.* when he bids them, *Labor not for the meat that perisheth, but*

3 part. The various sweetnes & sweet variety of the strengthening grace in Christ Iesus.

answer the greatest exigencies of all his poor sheep, maintaining their lives in despite of all their Wolvish enemies.

The third particular follows; to wit, *The various sweetnes, and sweet variety of that strengthening grace that is in Christ*: This may be made appear, to the great comfort, and strong encouragement of the Saints; and that in a *fivefold Stream*, flowing from this living Spring of grace in Christ.

First, Here is strength from the *electing grace of God in Christ*, where there is a great deal of strength, and indeed the *fundamental Stone*, which is the *strength and support of the house*: The foundation of all the Spiritual and Eternal building lies there, *Ephes. 1. 45. He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will*: Grace and his good pleasure is the Spring of all.

Secondly, Here is strength from the *transacting grace of Christ*; when there was an agreement betwixt God the Father and God the Son, God had given so many to him, he would undertake for those many, God did accept his undertaking, then Christ went on, there was a great deal of strength in this transaction; as *2 Tim. 1. 9. According to his purpose and grace which was given us in Christ Jesus before the world began*: how possibly given us before the world began? why? it was given us in Christ Jesus, in his negotiating with God for us.

Thirdly, Here is a great deal of strength also in the *converting grace of Christ*; He hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, What purpose and grace? *That which was in Christ Jesus, 2 Tim. 1. 9. He did graciously purpose it, therefore it should be infallibly effected.* A place that in the Synod of *Palestina* 1200 years ago, and above, the learned Divines made excellent use of, to cut asunder the sinews of *Pelagianism*; as indeed it doth, and so still of *Arminianism*, which is but that weed revived, as learned Dr. Featly makes it most clearly appear in his *Pelagius Redivivus*.

Note.

Fourthly, There is a great deal of strength likewise in the assisting

assisting grace of Christ; when there shall be new supplies communicated from his Spirit, to enable us to perform every duty, and to order our sharpest sufferings to the best good of our souls; as Paul assures himself, *Phil. 1. 19. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.*

Fifthly and lastly, There is a rich proportion of strength in Christ, for our crowning and persevering in him; even so much that the very Devil himself shall not be able to rend us off, we standing by a Covenant of Grace; being kept by the power of God (not onely through our Faith) to salvation: The father will hold the childe, though the poor childe through weakness let go his hold.

Now follows the Spiritual improvement of all this in a season- *Applie.*
able and short Application.

A serious and seasonable invitation, to all such who are yet strangers unto Jesus Christ, that they would seek acquaintance with him, and interest in him.

A serious invitation for all strangers to seek acquaintance with, and interest in Jesus Christ.

It is most wholesom counsel, *Job 22. 21. Acquaint now thy self with him, and be at peace, thereby good shall come unto thee.* This will be the Worlds condemnation with a witness, yea with a vengeance, That light came into the world, and men loved darkness better than light, because their deeds were evil.

Ioh. 3. 19.

O most unhappy mistake, when Sin the worst of evils hinders them from Jesus Christ the best of good: This, this if there were no more, will fully justify him in their eternal condemnation, being that he so seriously sought unto them, to wit, in the way of his outward Ministry, *Mat. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* by those Prophets which thou didst kill.

Themistocles (as Story reports) in his lower condition, was much in love with a yong Gentleman, which scorned him; when he grew to his greatness, which was soon after, he sought to him; but *Themistocles* said, *We are both grown wise, but too late.* If when Jesus Christ in the course of his Ministry, in an humble manner stands and knocks at the door of thy heart, speaking this melting language unto thee, as he did to those great sinners the *Laodiceans*, *Rev. 3. 20. If any will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me:* If you shall then deny him entertainment

Vid L. Verulamii A. Hegmes, 26.

ment when he thus condescends to seek to you, that you might seek to him, for your own *Spiritual and eternal* welfare; wonder not, if afterwards you see you are *wise too late*, when the Master of the house shall have shut the door, and ye begin to stand without knocking, and crying, *Lord, Lord, open to us*, and he shall repulse you with this doleful answer, *I know you not whence you are*; it may be ye will complement with him, beginning to say, *We have eaten and drunk in thy presence, and thou hast taught in our streets*: but he will resolutely persist to proceed against them, who have so wilfully rejected him, and say, to their eternal confusion, *I tell you, I know not whence ye are, depart from me all ye workers of iniquity*. O all ye who have tasted the sweetness of this grace which flows from the Rock Christ Jesus, do what you can to rescue poor deluded, seduced souls from under their prejudices, and any other temptations, which alienate them from him who is their only happiness. O that you would tread in their steps, *Joh. 1 40, 41*. when Andrew had found Christ, presently he findes his brother Simon, and saith unto him, *We have found the Messiah, which is, being interpreted, the Christ*; and he brought him to Jesus: at least endeavor to bring them to Jesus in Gospel means; and *v. 44, 45*. Philip having found Christ, findeth Nathanael, and saith unto him, *We have found him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth*. Observe, they speak great and good things of Christ, that they may perswade them to seek him; a good copy for you, how to deal with your carnal friends: Thus the Samaritan woman, *Joh. 4*. though in her parley with Christ she had been very carnal, *ver. 9, 11*. yet being convinced, and perceiving that he was a Prophet, *ver. 19*. upon this she bears her water-pot, and goes into the City to the men, *ver. 28*. saying, *Come and see a man which hath told me all things that ever I did: Is not this the Christ?* *ver. 29*. Her invitation was so effectual, that the men went out of the City, and came to see him, *v. 30*. many of the City believed on him for the saying of the woman, she won them to a credulity; so may you, if you endeavor to gain a good opinion of him in their mindes: But many more believed because of his own word, *ver. 41*. How would this woman rejoyce in their acceptance of her invitation? How will they eternally bless God for it? Why will not you endeavor, that you and your carnal friends should have the same occasion of everlasting triumphing mutually in one another in heaven?

Note.

BEhold, what convincing reason all you Saints here have to put 1 Use.
an high value upon Jesus Christ: He is called by the Prophet,
The Rock of Ages, Isa. 26. 3. And therefore upon the strongest
grounds called by the Psalmist, Psal. 73. 26. The Rock of his
Heart, and his Portion for ever; and that after he had been
in the Sanctuary of God beholding his glory, ver. 17. coming
from the North (so Chaldea lay in regard of Judea) Hereupon
to the same purpose, when Habakuk saw a bitter and hasty Na-
tion, as he calls the Chaldeans, Hab. 1. 6. threatening, and indeed
beginning to ruine Judah (it's probable the Captivity was then
begun) appeals to God, in this language, ver. 12. Art not thou
from everlasting, O Lord my God, O Rock God? This is the
Prophet Micah's Dialect (it's sweet to observe the harmonious
breathings of the Spirit in several Prophets) chap. 5. 2. who
speaking of Christ as the Ruler in Israel (there's his strength)
addes, Whose goings forth have been from of old, from the days
of Eternity.

Where is your Faith in this Eternal Rock, that should be emboldened to frequent *actings* upon for all new supplies? as in Romans 1. 17. Paul tells us, *The righteousness of God is revealed from faith to faith; that is, righteousness enough for one act of faith after another: So in Christ, grace upon grace* though the *actings* of faith be never so often repeated, which indeed is very pleasing to him. O remember, I beseech you, where your strength lieth; and know, that unless you do learn this *Art of Memory*, it may cost you very dear, many a *smarting whipping*: The want of this provokes God to be sometimes severe with his beloved children.

Here is a double method of his proceedings:

1. *He whips them unto Christ, and to the dependance upon his grace, by Spiritual desertions: A most sharp remedy, the sting of other afflictions. His gracious presence doth sweeten every thing, his absence will embitter any thing. David found this by woful experience, which made him groan so sadly, Psal. 51. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice: When he had broke his conscience by sinning, God would break his bones for sin; And again ver. 12. Restore*

Note.

to me the joy of thy salvation; and ver. 10. Create in me a clean heart, and renew a right Spirit within me. Its true, the Lord had so far deserted him, in regard of sensible comforts, that he may desire their restoring; and, which may be observed by the way, let the proud *Arminian* say what he can, *David* was not become *filius ira*, but onely *filius sub ira*, still a beloved son; he begs indeed the cleansing of his heart, but onely the renewing of a right spirit within him.

See in *Ar-*
minius his
 Works, a
 notable Dis-
 course about
 Gods Provi-
 dence in
 mens sins.
Dens non per-
mittit pecca-
rum tanquam
otiosae specta-
tor, sed efficaci
quadam per-
missione,
quamvis nullo
modo sit Au-
thor peccati.

2. The Lord Whips his children to an improvement of the grace of Christ, by suffering them in his holy and wise providence, to fall into some great, and it may be some scandalous sin, which shall draw on a sharp affliction. This is to a Saint a most sharp cure; yet God makes it often effectual to that happy end: for, though we be the onely proper authors of sin, yet Gods permission is not otiosa, but efficax permissio; He knows how to govern its subserviency to the Covenant of Grace, and to bring good out of evil, otherwise he would neither suffer evil or sin or punishment to be; *David* too clear an instance of this Rule: Hereby the Lord whipped him out of himself, to seek mercy from his Savior, *Psal: 51. 1. Have mercy upon me, O God, according to thy loving kindeness; according to the multitude of thy tender mercies, blot out my transgressions.*

4 AP 54

F I N I S.

THE
STRENGTH
OF THE
SAINTS
TO MAKE *JESVS CHRIST*
Their STRENGTH.

Which Heavenly Skill was breifly Com-
mended and Prescribed in a *Morning Exercise* in
WESTMINSTER ABBEY.
the xixth. of *April*, 1648.

By
THOMAS HILL D, D. and Master of *Trinity Colledge*
in CAMBRIDGE.

1 COR. 15. 7, 10.

By the Grace of God I am that I am.

Gratia ipsa est boni in nobis creatrix. Prosper de lib. Arb.

*Hanc abundantiozem Gratiā ita credimus potentem, ut negemus vicia
lentam. Prosper de Vocat. Gent. lib. 2. c. 26.*

LONDON,

Printed for *Peter Cole* at the Printing-Preffe in *Cornhill*, neare
the Royall-Exchange. 1648.

THE STRENGTH

SALUTE

TO ALL THE CHURCHES

OF THE STRENGTH

Which is the only Skill and Proficiency Com-

mon to all the Churches of the Kingdom

OF THE STRENGTH



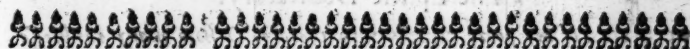
THOMAS H. D. STRENGTH OF THE CHURCHES

OF THE STRENGTH

OF THE STRENGTH

OF THE STRENGTH

Printed for the Author at the Printing Office in Great Britain
the Royal-Exchange, 1748.



T O
 The Right Honourable the Lords, the
 Noble Knights, and other Honoured Gentle-
 men of the Committee for the Managing the
 Affaires at WESTMINSTER.

E. Northumberl.	S. Gilbert Gerard.	M. Rous.
E. Pembroke.	S. Iohn Dreydon.	M. Ashurst.
E. Nottingham.	S. Robert Harley.	M. Reynolds.
E. Denbigh.	S. Wil. Strickland.	Denis Bond.
E. Manchester,	S. Hen. Vane, jun.	Ballfred Whitlock
L. Vile, Say & Seal.	S. Walt. Earle.	M. Guorden.
L. North.	S. Wil. Massam.	M. Maynard.
L. Mountague.	S. Robert Pyc.	M. Lisle.
L. Roberts.	S. Iohn Trevor.	M. Salwey.
L. Howard.	S. Anth. Irby.	M. Wheeler.
	M. Solicitor.	M. Hoyle.

All Fidelitie and happy Successe in your High and Honourable Trusts, and the discharge of your manifold Stewardships.



When I read over in my thoughts the pleasing Story of Divine Providence, in guiding the Honourable Houses of Parliament, in committing to you the Managing of Westminster Affaires, both in reference to the Abby and Schoole, and observe the happy fruits of your care (by Gods good hand upon you therein) in both which I (though most unworthy) have been employed and entrusted by the favour of those who had power; I thinke it my duty to take the first opportunity publicly to acknowledge the mercy of God to many in your prudent Zeale for the good of those Places, and with all thankfulness your most respective

The Epistle Dedicatory.

acceptance of my poore endeavours therein. O how many doe blesse God for the sweet change they finde in their Morning Exercises; now they have rather the means of a heart and life Religion amongst them. Not Pompous Altars only to humour the Eyes, and taking Musick to please their Eares. All such tedious Chauntings with Multitudes of sick and multiplied repetitions did little Edifie the mind of Hearers, had little saving influence upon their Hearts; which many will tell you to the Praise of God in these Morning Exercises they have found. Neither hath your industrious Love of Westminster Schoole been fruitlesse, which is an high point of wisdom in seeking the regulating and furnishing Schooles with able Masters (which will never be done without more encouraging Salaries) good Ministers, good Magistrates, and good Schoole-Masters, all like to make that place happy where they meet. And what Schoole calls for more vigilant supervision, tendency than this of Westminster, it being a most famous Nursery, subservient to Inns of Court, where many Parliament men, Nobles and Gentry in their tender yeares, may be either seasoned with good, or desperately leavened with evill; and not only supplying other Colledges, but having a speciall subordinate reference to the two great Colledges of both Universities. (if they come there with a Canker at the Root, they are not easely recovered.) There is a sensible alteration (blessed bee God) much more civility in the Schooles than formerly: (the care of Mr. Buzby in instructing the Schollers; he being both very able and industrious, deserves encouragement) yet nonnulla desiderantur. I will confidently expresse my thoughts, were the Moralls, and Spiritualls in Westminster-Schoole answerable to the intellectualls, it would be inferiour (to say no more) to none in England. Any that knows it will acknowledge that there is a kind of hereditary raised genius, entayled upon them: and were the Schollars alwayes as ingenuious, as they are ingenious, wee should much more rejoyce in their transplanning us.

Your Noble Candor will allow me a wonted caution and encourage me to speak out, especially the Election being at hand. Be pleased to accept of what plaine hints followe from him who desires faithfully to serve you in your advancing the Publike.

In your Elections it is good to beware of Error in the first Concoction. I mean in your choice of youths into Kings Schollers places; it is expected then, that in time they should be elected to one of the Colledges (for ordinarily the whole seventh Form, have been by desert or favour removed

a Let the Bishopps take care quod in Divino servitium tam sicut a prolixitas quam devotio et integra brevitas servetur. fuit Petrus de Albiaco confid. 3. v. Fast. Rerum. 206. p.
b Ecclesia non assumit Musica instrumenta, sicut Citharas & Psalteria, invidiosum laudare videtur. Reg. 17. Art. 2.
Trinity Coll. in Cambridge.
Christis Church in Oxford.
which two Colledges ordinarily receive more schollers yearly from Westminster, than are sent from Eaton and Winchester.
Pueri Ingenui.
Pueri Ingeniosi.

Humble Desires tendered to the Honourable Committee for Westminster School.

The Epistle Dedicatory.

removed; if so, you will send some Droans amongst us, which will hinder the Bees, or if they stay in the Schoole still, they will be there as Slugs and Pull-back examples to others; they being habituated in infectious courses: And if you omit to elect them, they must (being superannuated) bee most disgracefully throwne off, unlesse you will please to raise Meanes to dispose of them in some other good callings; which were honourable indeed.

After 18. yeares of age by Statute they should be turned out of the Schooles.

2. That there may be a Godly able Catechist to instruct them in the Principles of Religion, (such a one the Statutes of the Colledge allowed and appointed an honourable yearly stipend for him) frequently. And withall that they (though but circularly by 3, or 4. in a morning) may have leave to come to the Morning Sermon in the Abbey. I know one of the Schollars of singular hopes now in the University, who hath punctually discovered unto me, how God was pleased powerfully to open his eyes, and to turne him from darknesse to light, in one of those Morning Sermons.

Note.

3. I humbly conceive the Statutes of Westminster Coll. need re-veiw'ing; there is such a forme of Grace (as it is vulgarly called) before and after Meat prescribe therein, as at the first sight you will conclude savours very much of the darknesse of those Popish times where in they were first penn'd.

4. If there were now and then an inspection, examination, and tryall of their Schollars progresse in Piety and Learning, with a visible encouragement of such as do well; it would be instead of many Spurs, to such as are ingenious. Mr. Buzby hath often assured me, that any one comming in there, and putting them to versify, doth incredibly whet up, and raise their Phanies, which would be much more prevailing if Persons of Quality would honour them with their presence.

5. There is I feare some corner in the Schoole full of Leaven which spreads most unhappily: Your inquisition after, purgation of it, likewise the removing it utterly, (as the Jewes were wont to do all Leaven out of their houses, with burning and execration of it) would be of singular use. I take the boldnes to tender this to all the other Electors, and would charge it conscientiously upon my selfe. I doubt there is much of this Leaven lurks amongst youths in the seventh Forme, (let the most vigilant Master do what he can).

1. When they are advanced thither, they are all (I thinke) Monitors, wherein divers of them shew most Tyrannicall Pride, making inferiours sell their Books sometimes to serve their Lusts, and humour

Exod. 12.
7 electors by Statute the Dean of Westminster and his Assistant: M. of Trin. Col. cam. & his Assistant; Dean of christ church. Oxf. with his Assistant, and the School-Master.

The Epistle Dedicatory,

their prodigality, (which they will not forget at the University) else they must expect to be in the Black Bill,

2. The dull Slugs staid longest there, and they being radicated in Earth will like rotten Apples upon an heape, too often make others putrid, remisse, negligent, learn to Swear, Lye, &c.

*c Monacho
epido, Albani
Calido, Episcopi
episcopi, A chi
episcopo fignid.*

3. There are others, being improved in their Intellectuals, grow so full of Self-confidence, that they shamefully degenerate when they come to the University. Hence (as once the Pope wrote to Baldwin) when at Westminster, Golden Schollers, afterwards when in the University, Leaden Sophisters, and most drossie Batchelors, unprofitable Burdens in the place sucking the fainesse of the soile &c.

*id quod dicitur
a. 1495*

4. Their long continuance at Schoole, especially if, after elected to Cambridge or Oxford, makes them grow headstrong too often and rebellious against the Master, and Steele others as well as themselves, with impudence, which we find after by sad experience.

In the last place, unlesse there be much circumspection in the choice of their Tutors, especially in these times when they come to the Universities, all your former care may be lost. It is a lamentable spectacle to see goodly ships miscarry in the Haven for want of an able and vigilant Pilot. Many very hopefull youths miserably undone for want of learned, godly, grave, and prudent Tutors, and such as are hearty friends to a thorough Reformation, which makes many tender-hearted Parents bleed with perpetuall sorrow.

*Above 9000.
Churches and
Chappels in
England and
Wales. I with
half so many
Godly, Lear-
ned Ministers
for the pre-
sent.*

I hope the Lord, who hath already done much by you, will make you yet more renowned Instruments of his service, as in many other things, so in your encouraging and promoting Piety and Learning in Westminster; If he please to honour you to purge Schooles and Universities, you may with more encouragement raise Fees to buy in impropriations, you will soon (by Gods blessing) have able men to send abroad as Evangelicall Preachers, will you have enough to fixe in all places, and good Iustices of Peace, as also solid, able, Parliament-men all which my Lords and Gentlemen, is the earnest Prayer of

Your most unworthy and humble Servant

T H O M A S H I L L.

Westminster,

May, 3. 1648.

To

To the Right Reverend, Doct Stanton,
 Mr. Marshal, Mr. Herles, Mr. Nie, Mr. Whitaker,
 and Mr. Strong. Morning Lecturers in Westminster Abby,
 by the appointment of the Honourable Houses of
 PARLIAMENT, Abundance of the Spi-
 rit of JESUS CHRIST.

YOU may justly wonder (and it may be will blame me) that I should
 be so forward to appear (especially at this time being weakened Dedecus
 by a quartane Ague of above seven Moneths continuance) in so Medicorum.
 publike a Dresse, which, (what ever little warmth of Spirit may (by the
 good hand of God arise to my self in the preparation of it) yet will have
 very little beauty in the eyes of others, when it comes abroad. But
 (so farre as I understand my own deceitfull heart) I can truly say, I
 have reckoned this one of the most smarting twiggies in this Rodde,
 what by my long sickness, I have been so much dead to the publike;
 and therefore Whereas I might have preached many Sermons (had the
 Lord been pleased to continue my health, to one Congregation, I
 may now in this way communicate one plain Sermon to many Con-
 gregations.

They onely
 live to the
 publike,
 who can act
 for the pub-
 like.

And withall I can ingeniously say, I have watched for an opportuni-
 ty publiquely to congratulate your most advantageous improvement for
 the Churches service, in the continuance of your peaceable Gospel Alii dolant
 employment to happily begun in these Morning exercises in West- lapides; vos
 minster Abbey where you preach to Builders of Church and State; and verò Archi-
 the rather, because I believe at first we all thought who were designed tellor.
 to that service, there would be no small stir about this way, as Paul
 said in the Acts being Demetrius and his Company were like to have
 their Trade marred in preparing for their great Diana, by the light
 and power of Gospel Truth. But I hope we shall all the more confident-
 ly trust God whilst we live for the subduing of opposite Spirits, in the
 midst of any threatening Difficulties, when he leads us forth into his
 worke, by the experience of his good hand upon us here.

23, 26.

And

And I conceive I have as much reason with humble thankesfulnesse to the God of Peace to congratulate that sweet, harmonious (I had almost said unparalleld) Union amongst you, of which I was a joyfull wnesse for well nigh two yeares together, whereas so many other Lectures have been shattered by Envy, and the spirit of Diotrephes, some one amongst the waffecting the prehevinence. As also that visible successe in the fruit of your paines, and the general acceptance you have, manifested by the numerous and almost uniforme frequency of the Auditors in Winter as Well as Summer, whereas the Peoples coming with respect of persons hath broken the necke of many other good Lectures. Onely herein my joy is somewhat damped, that I was not more usefull a while when I was engaged in that honourable service with

Frō March
1643. till
Febr. 1645.
when I left
it being sent
down to
Cambridge.
3 Iohn 9.

you: blessed be the Lord of the Harvest, who hath in mercy thrust forth such a faithfull Labourer into this large Field, who may supply my defects in being more helpfull unto you. The Lord Iesus who hath promised not onely to drop but powre out his Spirit as a pretious fruit of his ascension, give you as able a Teacher in the place of that Man of God, Mr. Palmer, who now in Heaven inherits the sweet fruit of his sincere and indefatigable paines in the worke of the Lord, whose Name will (I hope) be pretious in Westminster for ever.

Mr. Strong.

The mighty Spirit of the Lord Iesus worke in you, for you, and by you powerfully, and grant you may go forth conquering to conquer, rescuing many poor captive soules from under the power of the Devil: Be faithfull in his service unto the death, and he wil give you the Crown of life.

Rev. 2. 10.

Farewell in Him.

Entertain this with your wonted candor from your weak Fellow-souldier, for Christ, and most unworthy Brother in Him.

Thomas Hill.

From my lodging in

Westminster,

May. 1. 1648.



The strength of the Saints to make Jesus Christ their strength.

2 Tim. 2. 1.

*Thou therefore my sonne be strong in the grace
that is in Christ Jesus.*



Blessed *Paul*, what an happy improvement didst thou make of all thy glorious visions of *Christ*, and of thine heavenly rapture into such neere communion with thy Saviour? Thereby thou didst gain such transcendent opinions of him, that as a man top-full of him, thou didst speak the greatest things of him. Witnesse the vast difference between *Saul* & *Paul*. *Act. 9. 1. 2.* There *Saul* like a furious Apparitor to the Jewish high Commission, breaths out threatnings and slaughter against the Disciples of the Lord. And then *Paul* after *Jesus Christ* had met him so effectually, *vers. 20* straight way he preached *Christ* in the Synagogues, that he is the sonne of God.

Called *Paul*
after his con-
verting *Sergi-*
us Paulus.

O admirable power of grace! straight way after, being a persecuting *Saul*, is now become a gracious preaching *Paul*. Hee felt the happy influence of this grace in the Text.

It's observed that you have *Christ* mentioned in *Pauls* Epistles 223 times, and *Jesus* at least 233 times. To
B make

Note.

Non significat
imbecillas vi-
res augere,
vel quasi col-
lapias, sustine-
re, sed vires
ei induere cui
ne voluntas
quidem in sit,
imo verò qui
in contrariam
partem totus
teratur
Beza in lo-
cū.

make up this number, *Paul* contributes very much in his *Epistles*; His spirit was so brimsfull of Christ, that his Pen overflows with his Name; whom severall times he mentions Christ in 10 verses in the beginning of the first Chapter of the first Epistle to the *Corinthians*. Upon very good reason might *Paul* thank Christ that enabled him and counted him faithfull, putting him into the Ministry. Fidelity and ability two great mercies when bestowed on a Minister. Upon this stock of grace in Christ did the *Martyrs* spend when so victorious. Heb. 11.33.34.35. Who through faith subdued Kingdomes, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, (a) out of weaknesse were made strong, waxed valiant in fight, turned to flight the Armies of aliens, women received their dead raised to life againe; and others were tortured, not accepting deliverance, that they might obtaine a better resurrection. What a full and rich expression is this, Out of weaknesse Were made strong, nothing previously preparatory in them towards this strength? out of weaknesse made strong, they were first receptive of strength from Christ, before they could be active for Christ; This leads me to the second observation, the former having been handled in the foregoing Sermon, which was this,

1. There is a spring of strengthening Grace in Christ Jesus, for the advantage of Saints.

The second observation, which is this followeth, naturally arising out of the words.

Doct. 2:

It is the strength of Christians, their onely strength, so learne how to make the Lord Jesus their strength;

You have an excellent place to confirm it in Eph 6.10. Finally my Brethren, be strong in the Lord and in the power of his might: Be strong, good reason for it: but where lies the strength? in the Lord, that is the former point, and in the power of his might; Go not out in any strength of your owne, any confidence of it; for all is but impotency; but in the power of his might: This is very significantly in the text by the Apostle *Paul*: Possibly there may be such an Emphasis in the composition, some intention; he doth not say, there is a strength within thee: But where shall I have it? from Christ; it is the strength of Christ Jesus; in him is all thy strength: I shall branch this before I come to the Application, to three heads: First, I will endeavor

Three things
for the expli-
cation.

endeavor as God shall please to enable, to demonstrate the wisdom of this course the wisdom of it, for a Christian to learn this heavenly skill, how to make the Lord Jesus his strength;

2. To shew you the effectuall purposes of it, what good ends it serves to:

3. The wisdom of it;

1. The wisdom of it; and that will appeare upon these four considerations.

1. If you do but thinke upon your owne impotency, reflect upon your selves when you have been at the best, when you have thought your mountaine hath been immovable, and you have stood most sure; have not you sometimes soone after driven very heavily in duties, as if your chariot-wheeles had been knocked off; & when you have thought to have done best, you come off most drily? yea I am confident that divers Ministers understand this, and it may be others in part too, they have been preparing a sermon, and thought, O certainly, this passage will take, and it may be win soules, and when they in preaching or in praying have had some proud reflections upon such expressions, enlargements or hints from heaven, a little weed of pride hath begun to spring up, and (men love to much to looke upon their own seeming beauty, and their own flashes,) hath provoked God suddenly to withdraw his spirit, presently thy strength hath failed, and thou art at a losse; what doth this argue? there is an impotency in thy selfe.

1. The wisdom of Saints making Christ their strength.

1. Consider.

Est spiritualis ariditas.

Note.

2. Consider.

As there is an impotency in thy selfe, and therefore it is thy wisdom to make Jesus Christ thy strength; so there is an insufficiency in all the best of Ordinances, they are but created meanes at the most, and further than the Creator continues to be a Preserver, and a Governor, and an Actor of his own workmanship, it can do nothing: many that lived under the most pure and pretious Ordinances, where Paul was a Preacher, yea where Jesus Christ preached so many powerfull sermons upon earth, yet you know there were Scribes and Pharisees still that did imprison those pretious Gospell truths, that not onely for the excellency, but for the novelty of them, should have been entertained, (Men use to bid welcom new things;) yet all would not do, (not as to the Ordinances

Job 28, 12,
14. &c.

themselves; for then all would have been converted) only as Jesus Christ came in and seized upon such a soule, so many and no more were won upon to embrace him; but self and Ordinances, as is spoken as I remember in that of Job: the latter end, concerning wisdom: c. 28. v. 12, 14. &c. depth saith it is not in me and earth and sea, and all disclame wisdom, it is not in me; we have heard of the fame thereof, but it is not in us; and so indeed may all the Ordinances say, *strength is not in me*; and Ordinances indeed will *speake great things of the strength of grace in Christ Jesus*; but they will tell you, though it be set forth, it is not to be had in us, it is to be had only in Jesus Christ himself.

3. Consider.

Joh. 3 34.

3. You may please to consider this, that *Jesus Christ hath strength confid to him, hath an office to that purpose, a commission under the broad seal of Heaven*; all things are put into his hand, the Spirit of strength and all; God the Father loved him and hath put all things into his hand, He being Immanuel God-man, and the onely mediator to bring sinfull man into a capacity to receive grace and glory from God 2 Pet. 1. 3. And thus all this strength is *concenterd in Jesus Christ*, and so confined to him: that there is not the least drop or dram of spirituall strength, but what comes *derivatively and redundantly* from him: Trust in the Lord Jehovah; for in the Lord Jehovah is *everlasting strength*; he was Abrahams Rocke to anchor upon, and though many waves may have beate upon it since, yet it is not wasted; the same Rocke in Davids time, the same Rocke in Pauls time, the same Rocke for his poore Saints in this time; blessed be his name, he is the Rocke of Ages, and therefore everlasting strength alwayes to overflow to his people.

Isa 26. 4.

כִּי
יְהוָה צוּר
עוֹלָם

In Jehovah pe-
tra seculorum.

4. Consider.

Fourthly and lastly, It is a high point of wisdom, because a *Christian will have so much need of this strengthning grace from Christ*; there is an hint to this purpose in, the 6. Ephes. 10. a place I named before; there is a τὸ λοιπὸν: Finally my Brethren, as if Paul should have said, I have been leading you through the great and mysterious depths of the Gospel, matters of speculation, in the Chap. 1, 2, and 3. I have been leading you through the *practicals of Christianity*; in the fourth I have been putting you upon the *exercise of relative graces*, in the fifth and sixth telling you what husbands should do to their wives, and wives to their husbands, parents to their children, and

and children to their parents: But there is another peece be-
 hind that must not be forgotten; you must make account to
 conflict with temptations, and therefore endeavor *after con-*
flicting graces; you must wastle many a fall with the Devill, *conflicting*
 before you go to heaven; as you must *wrestle with God*, so *graces very*
 you must wrestle against *the Devill*; you will not be able to do *necessary to*
 this by any strength of your own, the Devill is a strong man, *inable us to*
 and there must be one that is stronger *than* he, that must be *outrwastle the*
able to bind him, and take away his armor from him, and that *Devils tem-*
is onely Jesus Christ; therefore a high point of wisdom it *tation.*
 will be for all the Saints to learne this heavenly skill, how to *Luk. 18 21,*
 make Jesus Christ their strength; the next thing I propofed *22.*
 was this,

To what effectuall purpose is this, for the Saints to be at cost
 and charges to learne this skill?

1. Hereby their *spirituall and eternall estate will be much more*
 confirmed and *settled*, being establish'd in the faith, being rooted *2. To what*
 and grounded in Christ, in *the 2 Coloss. 6, 7.* and you shall find *good purposes*
 all this is by being in Christ; for he wites them in the 8. vers. *Saints should*
 take heed of vaine Philosophy, or any thing which is not after *learn to make*
 Christ, any thing which should draw you from *Christ*; your root- *Christ their*
 ing, your establishing lies in Christ; he is the roote of your *strength.*
 strength, and he is the foundation of your ability.

2. It will conduce to this purpose to enable you to performe
 good duties, and that with life and power; it is not enough for
 Christians to have a formality of godlinesse, an outward
 forme, that is a prettie step, and very desirable; but you
 should have truth of godlinesse, that is a better step; and
 I will adde this, there is a best step, not onely truth, but
 strength; you must not have a forme of godlinesse, and deny
 the power thereof; in the 2. of *Timoth. 3, 5.* such persons are *2 Tim. 3. 1, 5.*
 one of the Catalogue that shall helpe to make the last dayes pe-
 rillous, and indeed the more dangerous, because the lesse
 discernable.

3. It will conduce much to this happy purpose, to fit you for
 variety of conditions; you may be led forth to prosperity, you may
 have suddain removes and changes from adversity to prosperi-
 ty, and from prosperity to adversity, and therein many loose
 themselves; It is clean water indeed, that when the glasse is sha-
 ked, there is no filth appeares; O they are rooted Christians in
 Christ

משה יצאנו
 וישווענו
 בן משה

So Moses was
 as a strong
 man, when a
 prince
 for his Court
 preferment
 had been lay-
 ing 40. years
 Heb. 11. 25. 26.

Mal. 2. 4.

Christ, and have a great deale of strength, that walke un-
 changeably with God in changes, that are the same in all va-
 rieties; (Solomon and Ezechiah lost themselves therein;) this you
 cannot doe but through Christ; Paul had learned particular
 lessons for particular estates, I have learned to want, I have
 learned to abound, and whence? I can do all things through
 Christ enabling me; Phil. 4. 12. And from the grace of Christ
 enabling him. You may be led forth to *searching temptations*;
 and then you'll be at great losses, and plunges, without this
 strengthening grace of Christ; A little temptation will pro-
 strate a strong Saint, if he be left to himselfe; it must be the is-
 suing of continuall supplies, from the Lord Jesus Christ that
 must animate; As constancy of supply from the Sunne, doth
 quicken the plants here; when he withdrawes, the sap retires in-
 to the roote, and trees look as if they were almost dead; when
 he returnes, he brings a spring with him; so, indeed
 doth the Sunne of righteousness, into poore and (seemingly at
 least) wither'd or dying soules: Fifthly and lastly, and that
 may adde a very great Emphasis to all the rest.

It will conduce much to this purpose; To have an happy re-
 turne of their prayers. If his words abide in you, and you abide in him
 in the 15 John 8. Aske what you will, and it shall be done unto you;
 Ask what you wil, there is none in the world but are desirous in
 some degree, & often mov'd very inordinatly, to have their wils;
 the great controversie on foot upon earth from time to time,
 and that that hath cost so much blood-shed in England, and in
 other places is this, *Who should have their will*; now if you would
 have your will, I meane here a *renewed will*, a holy, a gra-
 cious will, if you would have it fulfilled and gratified, let the
 words of Christ abide in you, and do you abide in him; I get
 that strength from him, from his quickning word and quicken-
 ing spirit that hereby you may be fruitful in the strength of his
 grace, and you shall have your wils; the third thing proposed for
 explication followes.

3. possibi-
 lity of brain-
 ing this skill
 to make Christ
 our strength.

The possibility of this; how is it possible that Jesus Christs
 strength should be conveyed to us, that we should make ano-
 thers strength our strength? The Papists have a great quarrell
 against justification by imputed righteousness, and they call it
 putative, and take upon them (at least) that they do not, or
 will not understand, how it is possible for a man to be justified,

by anothers righteousness; Can a man be warmed by anothers cloaths, (say they) can a man be wise by anothers wisdom? I answer, it is very easily possible, if that another mans wisdom be made ours, or another mans cloaths be put upon us; so this is possible, if Jesus Christs strength be made ours; that is the thing the Apostle presses it here, be strong in the Grace in Jesus Christ, let this be your care, how to make the strength of Christ yours; and therefore (I say) this possibility will be reduced to act in these three particulars;

Note

First, by our Union with Christ, when once you are united unto Jesus Christ, what is Christ is yours; for union makes way to communion; If there be a Union with him, there is a Communion with him, and a Communication of what he hath to us; As he communicates his righteousness for our justification, communicates his glory for our glorification; to he communicates his spirit for our strength and holiness, and also conveyes quickening grace to us first by our union with him.

It is possible upon a threefold account.

1. By our union with Christ.

2. By impressions from him; for when ever Jesus Christ draws us to union with him, he then draws us to communion with him in his Ordinances; if we indeed have communion with him, we go a way with an Ordinance into it, a Gospel impression upon our spirits, in some degree molded into that word, that was made known to us and delivered to us, that you thinke, and speake, and act, in some conformity to that word that was delivered to you; and this is the blessed advantage of this mornings exercise, if people have hearts to make use of them, that before the Devil hath taken possession of your soules, the spirit of God shall prevent him, and here you shall have the Gospel, come warme next your hearts, and that you may have something there, that may leave such a tincture that may fortify you against the incursions of temptations, & the ordinary invasions of the devil, here is strengthening grace conveyed by these impressions; as when a man throwes a stone out of his hands, Philosophers have very great disputes how it is possible that a stone should move, they tell you there is an impression of something upon it, *vis impressa*. I am sure, here is an impression, when Jesus Christ comes into the soule, and drawes nigh to it, and puts somewhat into it, and by a sweet and a loving violence, carries on the soule in duty.

By impressions from his spirit.

2 Cor. 2. 18.

Rom. 6. 7.

O that Westminster Catechism would consider it, and know the day of their visitation.

Fortiter & suaviter movet.

3. By influence from upon Christ.

Thirdly, As by a union with him, as by an impression made upon Christ.

upon us, by him, so by a *continued influence from him*; It is not enough to have uniō with him, it is not enough to have an impression made upon our spirits from him, but it is his *continued influence that doth it*; when there is an obstruction in the passages, either betwixt the Liver, and Heart, and the Vitals and other parts, or betwixt the head, and the parts whence sense and motion should be conveighed; in any of those passages when there is any obstruction, at what a losse are we presently because the continuall influence is hindered; when there is no such thing that doth obstruct, and hinder the sweet *intercourse* betwixt the soule and Christ, and illapses from the spirit of Christ into our spirits; O it is that that doth indeed *strengthen and animate them*; and so you see the possibility: Here is some seasonable use in the first place.

also

I hope therefore, if it be so, you that are standers by (as I doubt there may be some here are still unacquainted with Jesus Christ, and at an unhappy distance from him, all this while. (the Lord if it be his will discover so much of his goodness to you, that you may long after intimacy with him,) no such friend on this side heaven unto you). I say if there be such strength in him, and it be such a high point of wisdom for Christians to make him their strength, for all supplies, O think the *better of him*, I beseech you do not entertaine any hard thoughts of Jesus Christ; let not either the weaknesses or *impotencies* of Gods people, nor their failings, nor any prejudicate opinions that carnall men would scatter amongst you, any of your fellow-drunkards, or Atheists, or Formalists, or what ever they are concerning Jesus Christ, let not them nourish in you a low opinion, it is the way to undo you; for all your strength lies in Him, you will never be able to overcome the least sin, or passion nor the least temptation without the powerfull grace of Jesus ~~Christ~~; (and then indeed you are everlastingly undone, if you cannot overcome the least evil;.)

Alas what will become of poor souls? it would grieve one to think of it, that it may be are under the greatest snares, as of bad company for 20 years together, so hedg'd in with carnal friends and acquaintance, poore children with carnall fathers and mothers, and it may be a very carnall wife, sometimes a most carnall husband, and here thee is intangled, tyrannized over &c.

Brethren

Brethren, I beseech you consider it well, and you that have got any acquaintance with Jesus Christ already, O pity poor souls that do not know where their strength lies, nor have learned how to make use of him; & use all the *Art* you can, how to breed such opinions in them, of Jesus Christ, and his grace, that they may fall in love with him; It may be when they come to die, then they will send for their Minister, and then they would hear something of Christ. O but there is a sad story of a mean person that made love to one that had some kind of height of Condition, who would not; when he was grown great, then she would have had him, then he would not, he returned her this answer, you were wise, I am wise, *you would not before, now I will not*; what if Jesus Christ should return you this answer, when you are upon your sick beds, and you send for your Ministers, and nothing will satisfie you, but the Communion then, though you cared not for Communion with Christ in your health, neither can' you make out upon any cleer grounds of Scripture, why you should then so much desire it; and you would then it (may be) be *absolved*, though you have no evidence at all in scripture for it; but what if Jesus Christ should return you this answer? I will lock up my Ministers Spirit, that it may be he shall not be able to pray for you, or at least lock up Heaven-gates against his prayers, that he will not hear; and so upon this ground you are for ever undone, if millions of Angels, if all the glorified Saints and Angels in Heaven, should joyn their prayers together, to beseege the Throne of grace for you, they could not prevail; and therefore let that be your care, I beseech you, to labor to gain good opinions of Jesus Christ, in them, that they may heartily imbrace him.

Very dangerous to put off Christ.

Contemner e Sacramenta, damnabitur, illa non habere.

Jer. 11. 14. 14. 11.

If this be so, that it is the only strength of Christians, to make Jesus Christ their strength, give me leave to commend a friendly, a brotherly caution to you at this time, *Take heed of resting upon any thing below Jesus Christ*; for so far as you fall short of Him, so far you fall short of strength; when you would attempt any thing, & you think to catch hold of such a rope, or lay hold of such a pole, if you be to go over a bridge, and you come short of it, down you may fall off the bridge, and break your neck; and truly so it is, with many thousand souls, they have wishings and wouldings, and some dull vellieries, some lazy purposes, and promises, sick-bed-vows they have; but alas

Use 2.

Caution.

Rev. 3. 20.

las, all this fals short of Christ, and so far they shall fall short of heaven, & roar eternally in hellish torments, in a remediless estate, bewailing themselves, that they have no better improved Jesus Christ in the day of their Visitation, when He did with so much loving importunity and with so much unwearied patience stand and knock at the door, Oh then it will be too late, it may be then you'll weep over your selves, as Jesus Christ did over Jerusalem, Oh that I had known the day of my Visitation, but now I see these things are hid from my eyes, and now eternal desolation in the depth of hellish torments will be my remediless portion; Oh! how sad will this be; therefore accept of this Caution, and these are four friendly Items under it.

1. Friendly
Item.
1 Rest not up-
on your own
Preparations
for ordinances.

First, I beseech you beware, that you do not rest upon your own preparations for Ordinances: It is a very commendable thing, I would have you pray that you may pray, and I would have you draw nigh, and make use of *secret Communion with God*, before you are to come to a Communion, and when you come to seek Communion with Him in a Sermon, let that be your great care, but take heed you do not rest upon your own preparation when you have prepared; for if you advance them into the Throne of Jesus Christ, and rest upon them, when you should rest only upon Him, truly it is the way to make all your preparations miscarry, and in stead of fruit, you'll have *dry breasts*, and a *miscarrying womb*; you'll have nothing at all come to any perfection; let the Saints that are acquainted with such trading at the Throne of grace, (as I hope divers of you are) reflect and consult sometimes with their own experience, if it hath not bin so; Have not you when you have prayed very much before a Sermon, (it may be) got little by the Sermon, though it was a very wholesome one? Have not you many times when you thought you had bin prepar'd, and having kept a secret day of *humiliation*, (if there were no publique opportunities) before a Communion, have not you found that sometimes you have had even then lesser comfort at communion? what is the reason of this? Though God doth ordinarily dispense mercy, according to our care to prepare, yet sometimes he will not do it, and then especially, when there is any little carnal dependance upon what we have done; for we may be *carnally dependant upon Spiritual preparations for Spiritual duties*: when there is the least degree of carnal dependance upon our preparations, he will

Note.

not

not bear any thing, to be a Corrival with Jesus Christ; and therefore he will let us see, that we shall fall short for that time of what we expected, and so do us good, and make us more fit another time.

Secondly. As I would have you beware of resting in your preparations for an Ordinance, so do *not rest upon your enlargements in an Ordinance*; It may be you have a *Spring-tide of assistance comes in*, a Minister preaches with great presence of the Spirit of God, and a Saint prays (as we find it) in the *holy-Ghost*, finds the holy Spirit of God leading him from Petition to Petition, and melting him with brokenness, when he is confessing sin, and filling him with rejoicing, when he is remembring mercy, and raising him with a high wing (as it were) of importunity, when he is begging of favour; as it was an admirable temper in holy *Bradford*, that he was not content, till he found God coming in to his spirit, with several dispensations, according to the several parts of his Prayer! Sometimes a Minister, and a Saint finds it thus: And so in other holy Ordinances, if you go away as soon as ever Duty is done, and stroke your selves, Oh! what an admirable prayer was here: and surely I shall do well this day, now, and I shall be able to wrestle with all temptations, I have prayed well in the morning, and I have felt God with me; this is the way to miscarry, thousands have found it, and I am sure some of us can seal to it, when they have thought they have prayed with most assistance from God, and have bin warmed in the morning; but the weeds spring up even when the weather is dry, you that converse with gardens know it, you need never *see weeds*; no more need you in your hearts, they will come up fast enough, an evil weed called Pride comes up, which grieves the Spirit of God, that when we come to pray next, it may be we pray most dully, and flatly, and can say little or nothing; and when we come to preach next, yea sometimes when we come to preach the same Sermon again; this is certain, Ministers find they have preached such a Sermon in such a place with very much enlargement, it may be God gave in some soul, and quickn'd some others by it, and they hearing of it, do grow proud of it, come to preach the same Sermon, and think this will do as much again, no such matter, they draw it out so heavily, and so dully as if it were not the same Sermon. As I could name you a most famous man, as any of his time in England (no dishonor to him) who having preached the

2. Friendly Item.

Rest not upon your enlargements in duty. Jude 10. 20.

Note,

Mr. Richard Rogers of Wethersfield in Essex, the Author of that admirable Book of 7. Treatises.

same Sermon at his own Church with very much assistance, and going abroad, & one of his neighbors with him, bearing from him the same Sermon, saw him at some loss, coming home, talked together; Sir (saith he) did you find Gods assistance this day as you were wont? I never heard you in my poor conceit so much out at 10 day; O its true, (brother, saith he) yet I hope, though it were one of the worst Sermons I ever preached for others, God may make it one of the best Sermons that ever I preached for my self; and truly God doth so, often there is a wonderful wisdom in it: let every one of us take heed of resting upon any enlargements in Duties.

3. Friendly Item.
Rest not upon your comforts in, or after Duty.

is upon way-
den.

Nch. 8. 10.

Note.

4. Friendly Item.
Rest not upon your Grace received from an Ordinance.

Thirdly, Do not rest upon the Comforts you have in a Duty, or after a Duty; It may be, when you have bin at a Duty, and have had soule-Ravishments, O now you think, my nest is built very high, and my rock is firm, and I shall go on vigorously: Chrysostome hath a good saying; *Me thinks* (saith he) a Saint, when he comes from a Sacrament, should be able to *stie* in the face of the Devil, and in every Temptation, and though he walk in the midst of snares, he will be able to encounter with them all. Comforts are very sweet things, and indeed strengthening things, The joy of the Lord, is our strength, saith Nehemiah; nothing more animates souls than joy, and when they are in the most cheerful frame, then in the most praying frame; only here is the danger, If we rest upon those joyes and comforts, we provoke God to withdraw them; for *delicatissima*, I'll not say only *delicata*, but *delicatissima*, *res est Spiritus sanctus*, the most choice and tender thing in the world; you must deal most tenderly with it; it is the holy Spirit, the holy Ghost, and it delights to dwell in none but a clean, pure Temple, most cleanly swept: Christians should not only have neat houses, but neat hearts, if they will delight to have the Spirit of God dwell in them; and therefore not any pride spring up even when they have most ravishing comforts.

Fourthly. If we would have much strength of grace from Christ (the Lord set it upon us all; I desire to preach to my selfe in it as well as to you) As we should not rest upon Preparations for Ordinances, Enlargements in Ordinances, nor Comforts by Ordinances; so not in Grace received from Ordinances. You will say, This is a strange thing, Not in Grace received! What shall we rest upon then? What? the Text will tell you, not in Grace received, not in your habitual grace, you have intrinsically in your selves, but *ex tunc* in that grace that is

in Christ Jesus; there you must rest; And why so? because indeed that *Grace is in him*, not only *Originally from him*, but it is *dependantly upon him*, and by a *voluntary communication from him*: It is true, he is a fire that warmes you, but it is not by any naturall necessitie; though he hath promised to *Baptize with the holy Ghost and with fire*, yet it is by way of free promise; though he be a Sun, a Sun of righteousness, yet he doth not issue forth his beams naturally, but spontaneously, he can Eclipse himself, as to us, when he pleaseth; though he be a Fountain, a full Fountain, enough for Judah and Jerusalem, and for all the sinners in the world to bathe in, yet he is a Fountain that can lock up himself when he pleaseth, and withhold his own streams and chuse whether he will over-flow or no; therefore remember this still, you must not rest upon the grace received; It was Peters case, and that expos'd him to that danger, he was full of conceit, and self-confidence, and he had grace; Lord, Though all forsake thee, yet I will not, and soon after did Peter forsake, and deny his Master, forsake and deny him, yea and forswear him, though still there was so much grace in Jesus Christ as to pity him, and you do not finde Peter so confident afterwards, when Christ said to him, in John, Peter, dost thou love me more than all these? No comparative words now, not a tittle, no more, than, Lord, thou knowest I love thee, Peter, dost thou love me? Lord thou knowest I love thee; Peter, dost thou love me more than all these? still, Lord, thou knowest all things, thou knowest I love thee; he had denied him thrice, Christ would put questions proportionably to him; but no such answers stirring, Peter was whipped with his self-confidence, and the woful fruits of it, and in a good degree it was purged out of him; It was a lesson well worth the learning, though it cost the whipping, it made amends abundantly by the grace of Christ overflowing. It is observable amongst the Ecclesiastical stories, that the primirive Christians were so Heavenly, so Spiritual, that when they met together, they would salute one another, *Christ is risen from the dead*; I would & were it the Lords will, we were more acquainted with it, one would reply again, *of a truth he is risen, of a truth he is risen*; Oh that we were better practised in this also, it may be when we meet, we say, Good-morrow, how do your wife and children? how doe all at home? Come, shall we go drink our mornings draught? What will the Parliament do to day? What will the Army do to day?

Note.

Mat. 3. 11.

Mal. 4. 2.

Zach. 13. 1.

Mar. 26. 33.

Joh. 21. 15, 16.

Peter confidently appeals to Christ, but no self-confidence stirring.

Some add, *Some add, *Christ is risen**

what

what will they disband? what shall we have Wars? And it may be such and such a question; till they do both talk one another into a passion, or into a prejudice, crying up this Party, or crying down another, and disparaging of one or the other, what then?

And *be was seen of Simon*; here was the *grace of Christ*, he was seen of *Simon*; why, seen of *Simon*? I confess it is not in some that do relate that story, but others adde this, seen of *Simon*, because *Simon* was weak, and *Simon* denied him, *Simon* was discouraged at it, and others prejudiced, yet as weak as he was, Christ would appear to him, & shew him the *glory of his strengthening grace*; here was wonderful mercy, here was confirming grace: Oh therefore do not rest upon grace received, but on that fulness, that *redundancy* of Grace, that is in Christ Jesus:

Use 3.
Exhortation.

A word of *Exhortation*, and I hope you'l welcome it, Who would not embrace him who comes to tell people that are *weak*, how they should be *strong*, and where their *strength lies*? and all I adde further is only this, How this strength may be made yours, Am I *weak* and *impotent*, and have I had so many *falls*, hath Satan out-wrestled me, and thrown me upon my back in the dirt, and broken my bones, and shatter'd my graces, and my hopes by temptation, tempting me to sin, one while by *despair*, and one while by presumption to sin? shall I have strength against all this? whence is it to be had? whence? I'll tell you (my brethren) as God shall enable me, First.

Directions
how to make
Christs
strength yours.

1 Eye your
own impoten-
cy.

1 Cor. 1. 30.

2 Cor. 12. 10.

1. Keep one eye upon this, that you are *weak*, and need a *strength*, & that you must go out of your self, for your strength, wholly out of your selves; make account strength lies not within, but without you; He is made of God, to all those that are in him; wisdom, righteousness, holiness, and redemption; 1 Cor. 1. 30. made all these glorious priviledges, & advantages to whom? to those that are in him: & only to them, not to those that have not these things in themselves; Saith Paul, when I am *weak*, I am *strong*; I do not so much bring it by way of confirmation, as by way of *allusion*? though possibly there may be enough for confirmation in it, when I am weak, I am strong, how so? not only by an *intrinsicall disposition*, that we are more inclin'd, to seek strength, but indeed by a *Spiritual capacity*; Jesus Christ is more prepar'd, to bestow strength, when we are sensible of our own weakness, He fills the hungry

hungry with good things, and the rich he sends empty away. It is true in Philosophy, and as true in Divinity, A full vessel powre^{intus existens} the best wine in the world upon it, none will enter; but Se^{prohibet alienum} condly,

2. Learn to maintain beleeving apprehensions of Jesus Christ, ^{2 Maintain} get such a piercing eye, look up to the Lord for such a degree of beleeving ap-
irradiation from heaven, (whatsoever it was) that Stephen had, prehensions of
we did uphold him when there was a volley of stones (as it were) Christ your
about his eares, and when they ran upon him, and every way strength.
they were ready to stone him; Oh! he beheld Jesus Christ, sitting ^{Act. 7. 55. 56.}
at the right hand of God; nothing could so much cheer him. ^{Heb. 11. 27.}
Moses saw him that was invisible? and Paul saw those things ^{2 Cor. 4. 18.}
that were eternal, and saw them in the hands of Jesus Christ, and ^{19.}
this did uphold him: maintain (therefore) beleeving apprehen-
sions of the Lord Jesus Christ your Head, the Spring of your
grace, sitting at the right hand of his Father, having taken up
a heavenly Mansion there for you, and abiding there for you.

3. Come to the Ordinances with desire, and Expectation of ^{3. Come to} grace, as indeed they are the Canales gratie; and to that end, do Ordinances
use them, (Brethren) Do not come to the Word of God with re- with desires &
spect of persons, I blefs the Lord, that I observed it to be so, some expectations
years together, when I had that happy oportunitie to be one, of grace from
(though the most unworthy) of the Preachers here, that the Au- Christ.
ditory met so constantly with a great degree of Uniformity, (for
ought I know, it is so still) I rejoyce in it; O do not say, I'll
go hear this man, and that man &c. I know there is an Inequa-
lity of gifts, and people may sometimes be edified more, by one
than another, and may have occasion sometimes to blefs God
more for one than another, yet sometimes for the Meaneſt as well
as for the Greatest, and God will do so, because he will take us off
from dependancy upon men and means; Yet (I say) it's good to come
not with respect of persons, disrespecting any faithful Minister; but
to say, I'll go to an Ordinance of Christ, I'll go to seek Jesus
Christ, and his strengthening grace. If one should come and
ask you, Wither are you going this morning, brother, or sister?
I am going to a Sermon, Who preaches? it's no matter, I am
going to an Ordinance of Christ, where grace and strength is offer-
red, I'll go to seek that, I care not if I were blindfold, if I might
hear the Voice of Christ: Oh this were an excellent temper! I
am perswaded we should speed better, if we did come thus pre-
pared, and disposed.

Note.

24. *The strength of the Saints to make Jesus Christ their strength.*

3 Come to Ordinances to seek Grace from Christ in strength of a promise.

Deum se debito-rem fecit promissis. Aug.

3. As you should come first with an eye upon your own weakness. 2. With another eye upon Jesus Christ, where your strength lies: And then with your judgement rightly set, what to seek and expect; as you should come to Jesus Christ, and to the Ordinances to seek the grace of Christ, so withall to come in the strength of the Promises of Christ, and by prayer put that bond in suit for grace at the Throne of Grace. The Promises; for there lies our strength, whereby are given unto us, those exceeding great and precious Promises, that we might be partakers of the Divine Nature: In 2 Pet. 1. 4. It is a blessed thing, when we come in the Authority of a Command to an Ordinance, and in the strength of a Promise, when we come Conscionably to comply with a Command, & when we come *fiducially* to close with a promise; what a sweet thing would this be, if a Gospel-promise should fall upon any of our hearts (God over-looking the unworthiness of the Preacher, and the unpreparedness of the Hearers,) and one beam of light fall upon your Spirits, and leave a heavenly tincture, that Parliament-men might go hence fitted for their work, more prepared for the service of Jesus Christ in all their Publick Transactions; and Ministers of the Assembly, more fit for their holy, and humble, and serious, and brotherly Debates, and with the Spirit of meekness, and calmness, and publickness of heart; and all private Christians in their places, in their several Spheres, and to say now, O blessed be the Lord, for this morning's opportunity next our hearts, that we might hear first of Jesus Christ, and get something upon our spirits that might habituate us to walk with Him all the day, yea in Him as we have received Him: And then let me adde this in the next place;

Col. 2. 6.

4 Be frequent in the actings of Faith, for the prevention of growing obstructions.

4. Beware (and I beseech you do not forget this, the want of which may mar all the rest) of *Soule-obstructions*, of an after-clap, and of a back-blow from the Devil, who will endeavour to take you on the blind side, to surprize you with *Incogitancie*, or transport you with *Passion*: Remember what hath been said, do not applaud your selves that you have heard such a Sermon, you had some delight in it, and may blesse God for it; Oh but take heed now the Devil get not between you and your Sermon, by such or such a temptation; take heed of Pride, or any Carnal-weeds, take heed of resting upon any thing on this side Jesus Christ, but be often putting forth new actings of Faith in Him and His Covenant sealed with His Blood; remember this, to act this

this Truth: God grant, you and I may never forget this Gospel-
 lesson: It is a good Truth, let us learn to begin to make Jesus
 Christ our strength, in every duty, in little as well as in
 great.

In the last place, I will be so bold with your patience, as to
 add a word by way of *Expostulation*, which I heartily desire may
 be as pleasing to you, as it is seasonable for you.

4. Use.

Expostulatio.

Why are you not more vigilantly jealous over any such things as would
 draw you from intimate communion with Christ, and close dependance
 upon him; whether they be creature comforts, or any other vain
 inventions of men; will you prefer those perishing things which are
 not bread, before water, wine, and milk? It's good counsel the Lord
 gives by his Prophet. Remember the admirable caveat Paul

1. Quere.

gives to the *Colossians*: Beware lest any man spoil you through *Philosophy*
 and vain deceit, after the traditions of men, according to the
 world, and not after Christ; spoil you, putting you upon any
 thing which is not after Christ is to rob and undo you: Let no
 man therefore judge you in meat, or drink, or in respect of an holy-day,

Col. 2. 8.

σ. λαογυν.

Hostium more

prædas abduce-

re, Aret.

Col. 2. 16, 17.

or of the new moon, or of the Sabbaths, (as it is expressed in the Ori-
 ginal) which are a shadow of things to come, but the body is of Christ.

Mind not their judging or condemning of you, who would bring
 from Christ to Moses, care not to approve your selves to them
 who will set up any thing against your Head, Why will you
 comply with any such carnal Politicians, who cry down such a
 Reformation as Christ Jesus expects, & say, Let us make us a Cap-
 tain and return back into *Egypt*: so that we may have our festi-
 vities there, let us have our old Prelacy, and Service-book: we like
 Egyptian fare, though but garlike and onions. Let no man beguile

ver. 18.

you by a voluntary humility, not holding the Head; Abhor all such

Debuo bravio

tamquam in-

justus iudea

vos privet.

Steph.

Col. 2. 4.

Opinions and Practices be they never so pompous and glorious, that
 will take you off from your Head Christ; and forget not Paul's

Ne qui vos sal-

s. ratio cinando

jallet.

faithful intimation, And this I say, lest any man should beguile you
 with enticing words; But let *Jonah's* Oracle, Chap. 3. 8. ever live

in peace though they who wait upon lying vanities forsake their own
 mercy: They which gain Him have something, they may call their
 own humane inventions, and creatures will deceive, Christ is the

True Treasure and everliving Spring. Whether have you made any
 proportionable returns of thankfulness to God for your interest in Je-

2. Quere.

sus Christ, your full and over-flowing Spring of Grace? Where

are your *incomparable reciprocations*. It's Gods highest Gospel design to display the freeness and fullness of his Grace; hence expressions to this purpose frequently, often in *Ephes. 1.6. To the praise of the glory of his grace*. *12. 14. And, and vigorously I beseech you in a happy concurrence with God to magnify Jesus Christ*; The more rich you are in faith, and all other Graces of his Spirit, *1am. 2.5. the more rich in good works*; *16. 18. The greater riches of assurance you may hope for, as Col. 2.2. and that A rich entrance shall be ministered into the Kingdom of your Lord and Savior Jesus Christ*; the great Gate of Heaven shall be set open to entertain you, where after you have here lived unto the praise of his Grace in a fruitful expression of the Graces of the Gospel, you shall eternally live with him, and enjoy the sweet comfort of the Gospel of Grace, through the rich Grace that is in him. Amen Lord Jesus.

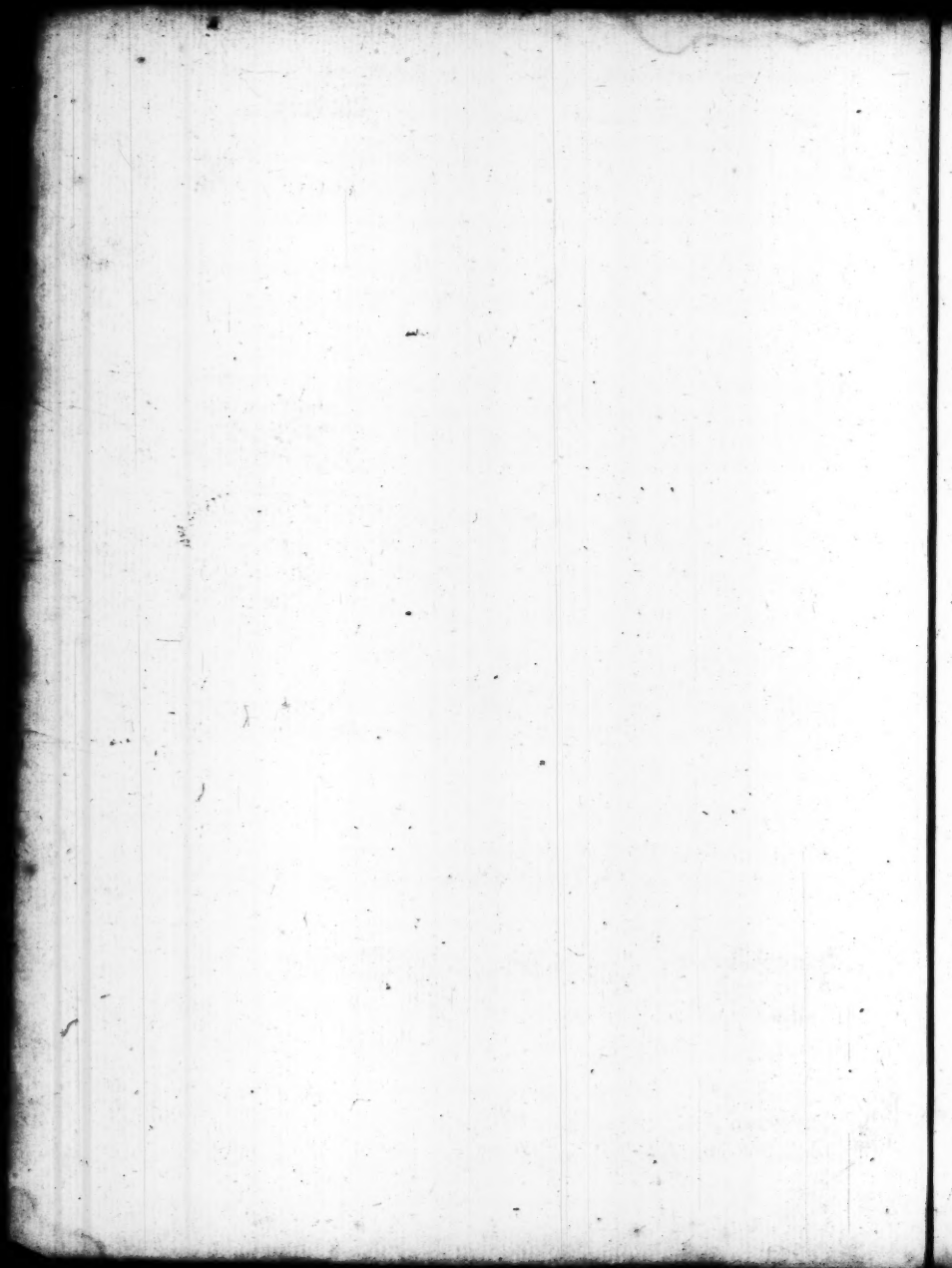
THE END OF THE FIRST PART

FINIS

4 AP 54

THE END OF THE SECOND PART





The
BEST and WORST
Of
P A U L,

Represented in a short and familiar expository
exercise in Trinity Colledge Chappell in *Cambridge*
at the evening exercise on the Lords day, being
February 27. 1647.

By THOMAS HILL D. D. Master of the same

Job 33.

14. For God speaketh once, yea twice, yet man perceiveth it not.
15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed:
16. Then he openeth the ears of men, and sealeth their instruction,
17. That he may withdraw man from his purpose, and hide pride from man.
18. He keepeth back his soul from the pit, and his life from perishing by the sword.

1 Pet. 5.

5. Be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
6. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.

Ἀλήθεια ἐαυτὴν ἐρμηνεύει.

Nos (*cum Ambrosio*) non Dialecticorum Argutiis, sed piscatorum simplicitati credimus. Sine Dei gratia nemo currit ad gratiam. *Proffer.*

Printed by Roger Daniel, Printer to the Universitie of
Cambridge, 1648.

The
BEST and WOOD
OF
P. A. J. L.





To

The Right Honourable Edward Earl
of Manchester my truly noble Lord about-
dance of the choicest blessings *Temporall*
Spiritual and *Eternall* through
Christ Jesus.



*I*t's one of King Solomons wise Ora-
cles in his Proverbs: *Honour the Lord* *Prov. 3. 9.*
with thy substance, and with the first-
fruits of thine increase. And next un-
der him we are bound by *ingenuity*, as well as by
conscience, to make all due acknowledgments to
those whom God hath made great instruments of
his glory, in our good. And to this purpose I had
need endeavour to erect some *Marble Pillar*, as a
monumentall remembrance of your Honours many fa-
vours to me. I intend not any thing like flattery;
But if I should desire to display your *perfections*, I
could not do it better then by repeating that Dedic-
atorie Epistle to Mr. Burrows his admirable book,
on his gracious spirit, where there is an high Copy
and lively picture of a raised Christian, both which
I doubt not your Honour reads often; the one

See Mr. Bur-
rows his dedi-
catorie epistle
to your Ho-
nour.

The Epistle

will engage you to be still *what you were there* represented to be; the other will more and more quicken you to act as a man of another spirit, like Caleb. To be good in bad times is goodnesse indeed; and this will be a sweet addition, to be a Marble in stormy dayes, & a Loadstone in the calmest times, to draw others to *what is for their best good*. Wherein your Honour by your humble and affable condescensions hath the advantage of many great persons. I can truly professe as in the sight of God I was in your County a joyfull witnesse of your pious and publick-hearted carriage, for the honour of God, and the good of Church and State, in your Spbeare; so must I alwayes with much thankfulnesse acknowledge your most reall and noble favour to me then in your protecting me in the exercise of my Ministry from Prelaticall Tyranny in the worst of times; and by honouring me (though a stranger, though most unworthy) with familiar admittance to converse with your noble self at your house; which I sometimes found a Court, often an Academy, alwayes an Oratory. I often remember with comfort the sweet praying and preaching opportunities which by the encouragement of you (my Lord,) and of your most pretious and truly noble Lady, your most happy help in heaven-way, the Lady Mandevill (whose blessed soul now fully tastes the fruit of it in heaven) we then enjoyed, and I trust (though the grace of God) your Honour treading the same paths

Numb. 14. 24.

As Naz. said
of his Atha-
ninus.

Huntingdon-
shire.

Dedicatorie.

paths still as a Patron and Pattern of Heroicall piety and Zeal, will inherite the prayſes, and prayers of many who are very potent at the throne of grace.

But though there were nothing ſo memorable when I had a place at Tychmerſh in Northamptonſhire near Kymbolton (as indeed many things are, and muſt alwayes be recorded by me) yet when I look upon my ſelf in Trinity Colledge where I have ſuch rich opportunities of ſervice, together with an Honourable competency, I cannot but offer my firſt-fruits (and they are but firſt-fruits, if God bleſſe me with life and health) unto you.

That there is an high hand of Providence, and very much of your Lordſhips favour therein I and others acknowledge; And that there was little of my ſelf, yea nothing in the deſire of it, your Lordſhip as well as my Brethren in the Aſſembly, know and will teſtifie for me. I am ſure I was as active as any to nominate others to be Maſter of Trinity Colledge, who had the refusall of it; and ſo vehement in the Aſſembly to alledge reaſons why I ſhould rather continue Maſter of Emmanuel Colledge, as I could be, (and the ſearcher of hearts knows it was with much ſeriouſneſſe of ſpirit; out of deep ſenſe of my own unworthineſſe, and formidable apprehenſions of that great Colledge.) Blessed be the Lord who hath ſo much conſuted my fears, ſweetned difficulties, reſtrained ſpirits, and facilita-

The Epistle.

red my work there. I desire that I may trust him more whilst I live when he calls me to any knotty service.

*Ingratitudo
est vitium u-
rens, obsecans
focem picta-
tis, rorem mis-
ericordiae, flu-
ens a gratia.
Bern.*

What God employed your Honour to do for the Church and state in purging and setting Cambridge, Posterity will record most thankfully, to the praise of God. Levenvicious spirits say what they will; I can affirm for my own time, and have often heard what other prudent observers say, that, in their apprehensions, there was never a more visible springing of sound and rayed piety, and of solid and most substantiall learning in this Universitie than now, never more industrius & praying young students, and never (that I can remember) so much publick encouragement thereunto from Tutors and Governours. And in your new modelling Cambridge (that's the ordinary language) many have said and will assert, there was never a greater change with fewer mistakes, where so many persons were concerned, and in regard of your absence in Military service, your Lordship being constrained to see so much with other mens eyes, and transact so much by other mens hands; yet there may be nonnulla desideranda. Onely I must except my self, as fearing your Lordships too good an opinion of me, who am unworthy of, and unfit for so honourable a Trust.

The Lord direct and enable me so to act there, that your Lordship may never have just occasion

Dedicatorie.

to repent of your choÿce ; which through the
grace of God shall

My noble Lord

Be the constant prayer and endeavour of

your Honours humble, faithfull, and

most obliged servant

From my Chamber
at Westminster

April 27.
1648.

THOMAS HILL.

to report of your choice, which through the
Grace of God shall

My noble Lord

The content of your letter and enclosure of

the same I have perused and find it full of

8

4 AP 54



A LETTER to the *Seniors* of Trinitie-
Colledge in CAMBRIDGE.

To the right Worth R. Metcalf, D.D. and the right
Worth J. Pratt, ~~Worth~~ Jo. Rhodes, B.D. R. Cul- *h. med.*
verwel, W. Croyden, N. Bradshaw, N. Rowles, A. Ake-
hurst, Masters in Arts, Fellows of Trinitie-Col-
ledge there, *Salutem in Christo omnimodam.*

Gentlemen!



Ow shal I salute you ! Whether as my *Con-
Rectors* ; for so you are by the *Statutes* of the
Colledge ; or as *Friends* ; such have you ap-
proved yourselfs to mee in those many *dis-
ficulties* I met with in the managing of that
great *Trust* committed unto mee in *purging*,

setling, and governing that *Royal foundation*.

It hath been an *aggravation* of the trouble of my *long
Ague* (wherewith the holy, wise, and just hand of God
hath visited mee,) that for above nine months I have been
able no more to serve that Colledge, whose *best good* I can *ex
animo* profess, I do *affectionately* tender ; so much the *sweeter
a cordial*, and more *seasonable* hath it been to mee, to hear

A

of

A Letter to the Seniors of

Colof. 2. 5.

of your care since I left you, and especially of Gods blessing thereupon; when I remember in what a condition wee found the Colledge, an exhausted Treasurie, few Scholars in it, and divers of those opposite to the intended Reformation, divers fellowships made void by ejectment, which wee could not supply; and compare our present estate (by the good hand of God upon us,) I desire to provoke myself and you to magnifie him, who, wee must ever acknowledg in the midst of all our unworthiness hath hitherto helped us.

1 Sam. 2. 17.

Just

I could give a better account of my absence; yet such as it is, this short and familiar exposition of a sweet and seasonable portion of holy Scripture, in qua Spiritus sanctus multum spiravit, I send (I cannot say I commend) to you, not expecting or desiring it should be received with more candor than it proceed's from, and with it, these Epistolarie lines, as a true Testimonie of my unfeigned love and respect unto your both Colledge, and eternal welfare.

Psal. 103. 17.

And good reason I should first minde you of what concern's our Maker, who from Eternitie did minde his poorest servants. Let his Name, his Son, his Spirit, his Truth, the puritie of his Worship, the simplicitie of his Gospel, his Sabbaths, and all his Ordinances, bee pretious to you, and think your power best employed, when you may protect, encourage, and (if with justice) prefer his children, (though poor Sizarers) that have too often (in some Colledges) been scorned, and kept from all, even deserved rewards. Think it not enough to have a specious pomp of Religion, nulla cordis curatio: neither must you satisfie yourselfs with Truth of Christianitie, but there must bee power (so far should you bee from denying it, as they in Timothy) yea and growth in the degrees and powerfull exercise of it, for which Paul blessed God in his Colossians. And let this appear in your general and particular calling, not onely as you are single Christians,

2 Tim. 3. 5.

Colof. 1. 6.

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Christians, but also in the relative condition, as you are Governors, Tutors, &c. For indeed that wee are, which wee shew ourselvs under temptations, and in our relations.

Let (Sirs!) the Apostle's counsell be welcom to you. See then (being to act yōr parts before your Spectators) that you walk circumspectly, not as fools, but as wise, redeeming the time, because the daies are euill. Time which flie's away, and being lost, is irrevocable, should bee improved every moment of it to the doing and receiving good, especially in things of everlasting concernment. How good is it to act with Eternitie in your eies ! Joyn another place, not impertinent, Walk wisely towards them that are without; deal with them rather ad reformationem, than ad ruinam: so will you thereby gain them, (which is most desireable) or muzzle them. Withall remember, David hath taught you to pray: Lord, lead mee in paths of plainness, because of my observers.

Bee frequent in expressions of love, and incentives to it. When Paul sum's up those three Cardinal Graces, hee advanceth * Love above Faith and Hope; they having rather a personal influence for our particular good, Love being more communicative for the good of others. It is an admirable Hint that the Apostle gives, Consider one another, that you may provoke to love and good works. Here is an holy Paroxysm. Somtimes you must make your Friends your book (and a Tutor and a Minister should bee often reading over in their thoughts their Pupils and People, that they act wisely, it being a chief point in Teachers, to know the Genius of their disciples,) consider their perfections, to improve them; their defects and distempers, to supply and heal them; their opportunities of doing good, that you may quicken and

A Letter to the Seniors of

Gal. 5. 26.

engage them; and their temptations to evil, that you may help them to prevent, or resist them. But let us not bee desirous of vain-glorie, provoking, envying one another.

Note.

Beware of affecting an out-side needles pomp in the Worship of God: (You know better than I, som of you, how much above a thousand pound such vain inventions have cost out of the Colledge Treasurie heretofore.) *The simplicitie that is in Christ, is the best rule of the Churches conformitie, and the greatest beautie of Ordinances.* Keep down a Prelatical spirit; it is honor enough to bee a Scripture-Bishop, an Apostolical Presbyter; they are the same, if you compare Tit. cap. 1. ver. 5. 6. 7. I left thee at Crete to ordain Elders. If any bee blameless, &c. for a Bishop must bee blameless. If Elder and Bishop bee not the same, where is the strength of the Apostles Argument for a Bishop? &c.

Ambitiosus humiliter servit,
superbe dominatur.

Mat. 20. 20, 21.

3 John 9.
quid ergo solam.

Note.

Do not (I earnestly desire you) cherish or humor Ambition: affectation of much is a most natural and spreading weed, (I cannot envie, but rather pitie such, it being so hard to use well, as great wits, so large power,) which peeped up in Christs time. Nothing less could satisfie the Mother of Zebedee's children for her two sons, then two of the greatest places, as it were two Arch-Bishopricks. Nothing would serve Diotrephes, but the preheminance which hee loved. Of this your Trinitie-Colledge affords a most unhappy instance, which not being able to bear two Suns, occasioned the expulsion of that most learned and most holy man of God, Thomas Cartwright (who laid the foundation of the intended Reformation in England, as appears in his many excellent books) by Doctor Whitgift, (a prudent, learned; and zealous man against Poperie, and also against that which hee called Puritanism,) both from his Vice-masters place in Trinitie-Colledge, and likewise from being

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being the Lady Margaret's Divinity-Professor for the whole
Universitie; in both which hee might (by God's blessing)
 have been very serviceable to the Churches of Christ, o
 woful fruits of aspiring desires, which will not endure any persons
 or things that obstruct our attainment of our own ends
 Hee was most unworthily and dishonorably removed for
 asserting those things which now the *Votes of Parliament*
 and *Assemblie* have concluded to settle here, as appears
 by the Articles, and Acts thereupon in the *Universitie*
Records.

*Uide Registr.
 Acad. Cantab.
 fol. 138.*

Mr Cartwright Margar. Lector Theologiae, in Academ.
 Cantab. postquam saepius monitus, & stipendii deducti-
 one punitus fuisset, ab officio removeretur, & à prædicati-
 one (intra Academiam, & ejusdem ditionem) prohibetur,
 per Doctorem Whitgift, cum consensu Assidencium, & eo
 quod sequentes articulos inter legendum publicos fecerat,
 nec eisdem retractare vellet, aut ab iis defendendis de-
 sistere.

1. *Archi-episcoporum & Archi-diaconorum nomina si-
 mul cum muneribus & officiis suis sunt abolenda.*

2. *Legitimorum in Ecclesia ministrorum nomina, qualia sunt
 Episcoporum & Diaconorum separata à suis muneribus in Verbo
 Dei descriptis, similiter sunt improbanda, & ad institutionem
 Apostolicam revocanda; ut Episcopus in verbo & presibus,
 Diaconus in pauperibus curandis versetur.*

3. *Episcoporum Cancellariis, aut Archi-diaconorum officia-
 libus, &c. regimen Ecclesia non est committendum, sed ad ido-
 neum ministrum & presbyterium ejusdem Ecclesiae deferen-
 dum.*

4. *Non oportet ministrum esse vagum & liberum, sed quis-
 que debet certo cuidam gregi addici.*

5. *Nemo debet Ministerium tanquam Candidatus petere.*

6. *Episcopi*

A Letter to the Seniors of

6. *Episcopi tantum auctoritate & potestate Ministri non sunt creandi, multo minus in Musæo aut loco quopiam clanculario; sed ab Ecclesiâ electio debet fieri.*

7. *His reformandis quisque pro suâ vocatione studere debet, vocationem autem intelligo, ut Magistratus auctoritate, Minister verbo, omnes precibus promoveant. Per me Th. Cartwr.*

Suffer not your selves to bee over-charged (constantly) with too great a burden of busines, but rather desire to bee Masters of your work, and to live above your employments: Scholars spirits are their grand engines: if they bee broken or oppressed (which is often don by great debts, and a crowd of busines) they will become unfit for their every dayes work, which will sink them with Melancholy (which, when predominant and excessive, I reckon the worst of evils next unto sin) if they bee either conscientious or ingenious. This make's mee rejoyce, that God hath now blessed us with a stock of able and conscientious Tutors (which will bee much increased by the ten Batchelor-Fellows you chose the last Michaëlmas, of singular worth according to their degree, and of special hopes for Piety.) The Seniors need not trouble themselves with taking Pupills, their Colledge busineses beeing so many, and their pittance of time (all things considered) but small for the improvement of themselves. I earnestly desire wee may have a learned, as well as a religious Reformation: and to this happy purpose, that you (and others) having time to prepare for all your Colledge Exercises, you may perform them exemplarily, with edification of others. It is their work, not onely generate filios, but patres; and therefore not to huddle up Problems, Common-places, or Lectures in a dilute way, but to act conscientiously in all, remembering that the Lord hath pronounced him cursed who doth his work negligently,

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gently, Jer. 48. 10. even when hee was to do the most unpleasing work, to shed blood.

In the mannaging of your Colledge affairs, and in familiar courtesies, watch and pray against all temptations, and particularly against two great evils of *Jealousie* and *Faction*.

Jealousie is a most poisonous weed, it choak's the love men have, and hinder's the growth of what should bee: Never expect a candid interpretation of doubtful actions, nor acceptance of good intentions or endeavors, nor hearty exchanges of common civilities where *Jealousie* prevail's; no other embraces from such but that of the *Ivie about the Oak*; no kisses, but that of *Judas*: especially take heed of deducting Conclusions, where *Jealousie* make's the premisses; of voting or acting from principles of *Jealousie*, there will bee many false syllogismes and gross incongruities.

Faction is the great underminer of Government, it will break the authority and reputation of it by making it degenerate into Tyrannie. There a *tractio in contrariam partem*, it is most pernicious unto Societies, (here one extremity often beget's another, passion fire's and enflame's passion.) If any bee engaged in a *partie*, hee must violate his own conscience to gratifie other mens humors, and very often deny his own reason to satisfie other mens lusts.

And when you are entrusted with the Colledge Revenues in great Offices, then it will bee an admirable mercy to have an heart above the best of worldly things; as knowing, If any man love the world (for it self, and not with reference unto God) the love of the Father it is not in him: and remembering what (Paul saith) They that will bee rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition: for, the love of moneys the

Note.

*Amaleia di-
bolixis.*

Nota.

*Religio pe-
perit divitias, &
filia devoravit
matrem.*

1 Joh. 2. 15.

1 Tim. 6. 9, 10.

A Letter to the Seniors of

root of all evill, which while som coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

*Tribus maxime
persuadetur; ve-
ritate rei, sobri-
etate orationis,
& viâ dicentis.*

Stir up your selves and one another so to speak, and live, and to employ your power against sinful exorbitancies in youths by vain, idle, proud, wanton, or any other way of wicked practices, that you may bee as well patterns to them, as punishers of them: do not delight to punish the Fathers purses for the Sons faults. And in all your Elections (which I desire may bee frequent both of Fellows and Scholars upon vacancie of places, and with strict Examinations, and as publick as may bee) and distributions of other Colledg-favors, have an especial eye upon povertie, ingenuitie, industrie, abilitie, and springings of true pietie in Candidates. Let them know you understand not how to bee mercenarie, or to pass venalia suffragia, which hath filled many Societies with Drones.

Call upon your selves and other Tutors, most conscientiously to discharge that great Trust committed to you; and them in their Pupills; large Tuition from them, and little care of them are most irrationally and dishonestly incongruous.

I am confident many pupills (and it may bee their abused poor damned Fathers) lie roaring in Hell; cursing eternally their negligent, yet covetous Tutors, who knew better how *tondere quam deglubere their flocks*. O read over often that storie of *John's reclaiming that prodigal young man*, with whom hee had betruisted a Bishop, saying sadly, *Restore unto us thy charge, which I and Christ have committed to thy Custody*; yea, especially remember that of Christ, *Give an account of thy Stewardship*. Parents commit their sons to you (their Hraet) that their parts may bee improved, and their souls led by you into heaven-way.

Book of Mar-
tyrs, beg.

Luke 16.2.

jewels

God

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God forbid they should return from you *Dunces*, and engage in *Hellish waies*, by your indulgence to them in idle and wicked waies; especially, *when young Nobles and Gentry are committed to Tutors*, there's a double care requisite; because their influence is like to be double and treble to others: One of them may make or mar many persons, yea and possibly Countries. I hope this Apothegm will concern none of you. *Alcibiades* came to *Pericles*, and stayed a while ere hee was admitted; when hee came in, *Pericles* civilly excused it, and said, *I was studying how to give my account*: but *Alcibiades* said to him, *If you will bee ruled by mee, studie rather how to give no account*. Many Tutors, I fear, if it were to any purpose, must studie that Art.

Timendum est ne plures putrescant, dum pueribus parcatur.
Note.

Fr. L. Verul. Aposb. 38.

Put in all the *Carveats* you can against evil companie, break such combinations amongst your own or other *Fellows Pupils*. To this purpose cast a *vigilant eye* upon youths at their first coming to the Colledge; they com full of ingenuitie often, and not emptie of money, which *Rakehels* will soon finde out: but, if care bee not taken, by some idle (yet it may bee wittie,) necessitous, 'ungodly country-man, fellow-pupill, chamber-fellow, or companion, (who being habituated in negligent, wanton, wicked courses, will not studie himself, nor suffer others) are soon undone. From such turn away, till God turn their hearts.

Fili precum et lacrymarum.

Nulla cum malis convivia, vel colloquia miscantur: similesq; ab iis tam separati, quam sunt illi ab Ecclesia Dei profugi.
Cyp.

When you are called to preach in the Colledge or abroad (as Colledge Preachers are tyed by the Statutes) give *Christ and his Truth* their due. O that it might bee always in the demonstration of the Spirit, and of power; not with the enticing words of mans wisdom! In your Prayers (upon all good occasions) bee frequent, fervent wraстlers, crie mightily to God with your pupils, and for them, for and when you may one with another.

2 Tim. 3. 5. Veritatem negat, qui eam libere non praedicat.

1 Cor. 2. 4. The blinde Mahometans do begin their very sports with prayer.

A Letter to the Seniors of

Read to this
purpose Ter-
tullian's excel-
lent *Apologe-
ticus*.

Confer as Scholars, or as Christians, especially before Pupils and Servitors, that you may set them copies of serious favourie *communication*; that they may see you conform to Primitive Christians, who were wont, *non tam carnare carnem, quam disciplinam*: and when they feasted, it was with such moderation, as minding they were to worship God soon afterward. You will, I hope, so enjoy creature-comforts, that you may *bee the better to pray to God, and studie for him*.

Encourage *pietie* in the Chappel, *industry* in the Hall and other exercises, *gravitie and civilitie* at the Tables, *godly sinceritie* in all places.

Remember
Cato, *cujus
mores erant*
(*Lucano refe-
rense*) *Toti geni-
tum se credere
mundo*.
Phil. 2. 21.
Jer. 45. 5.

Act like *publick hearted men*, according to your publick trust, especially when so many seek their own things, and so few minde the things of Jesus Christ. Remember *Fere-miah's* hint to *Baruch*, When God is pulling down, *seekest thou great things for thy self?*

Labor to *vindicate* and *maintain* the honor of Govern-ment, and for the carrying on of all Colledge affairs, let there bee *mutuum auxilium*. And do not alwaies act according to that practise of some other Fellows of a Colledge, The Author saith of Trinitie-Colledge in Cambridge, but I have heard it was Mr. M. of S. John's Colledge, who sent his Pupill to another of the Fellows to borrow a book of him, who told him, *I am loth to lend my book out of my chamber, but if it please thy Tutor to com, and read upon it in my chamber, hee shall, as long hee will*. It was Winter, and some daies after, the same Fellow sent to Mr. M. to borrow his bellows; but Mr. M. said to his Pupill, *I am loth to lend my bellows out of my chamber, but if thy Tutor would com, and blow the fire in my chamber, hee shal as long as hee will*.

Finally,

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Finally, let you and I counsell, encourage, watch over, and pray much one for another, that the Lord may delight to use us to magnifie his Son in us, and by us. O that wee could all walk more humbly with him, more singly before him, acting more vigorously for him! And as for mee, strive with God on my behalf, that as it was with Beza, my long sickness may (by Gods goodness, who is the best Physician) end in better health, and strength of the whole man, to joyn with you in cheerful service of God, the Colledge, and the Universitie. I have not time to add more than this seasonable Item, *One-ly let your conversation bee as becom's the Gospel of Christ, that whether I com and see you, or else be absent, I may hear of your affaires, that you stand fast in one spirit, with one minde, striving together for the faith of the Gospel; Which is the hearty prayer of him, who is*

*The morbus fuit
mibi initium
sanitatis, faith
Beza.*

Phil. 1. 27.

Yours, in any thing, for the service of Christ,
and the good of the Colledge

Thomas Hill.

Thine - Obedt in Christ

Thine - Obedt in Christ

Thine - Obedt in Christ

Thine - Obedt in Christ

Thine - Obedt in Christ

Thine - Obedt in Christ

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Thine - Obedt in Christ

Thine - Obedt in Christ

Thine - Obedt in Christ



The best and worst of PAUL, and his character in both conditions.

2 Cor. 12. 1. to ver. 11.

It is not expedient for me doubtlesse to glorie, I will come to visions and revelations of the Lord, &c.



IT is worthy of consideration for your encouragement, to be frequent in your *addresses unto God*, that when a man comes from heaven, having had immediate converse with Jesus Christ, as *great things* are ordinarily communicated to him there: so *great things* may be expected from him. As *Iohn* being upon the Lords day in the spirit, Rev. 1. 10. (which was a degree of heaven) that is, being possessed of the spirit, and acted by it, you could see little from him, but what favoured of the spirit. Then had he those clear *Visions* in the *Revelation* concerning the state of the Christian Church, and the ruine of her numerous and potent adversaries, which is most heavenly *Aqua vite* to chear her *dooping spirits* in her *wildernesse-condition*. *Preface.*

And in Acts 4. 13. when the Jewish high Commission, who had convented the Apostles *Peter and Iohn*, saw their boldnesse, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had bin with *Iesus*. It was visible that *Iesus* had left something upon them extraordinary. No man ever came near to him, but he went away better from him. He delights to dart down Divine irradiations into the minds, and to leave some heavenly tincture upon the spirits of his Saints.

Hence it is, that they who spend much time in secret communion. *Note.*

The best and worst of Paul.

nion with God, know most of his mind, and are best able to open the cabinet-counsels of Heaven, and to reveal the deep mysteries of the Gospell to others in publick.

This was likewise *Pauls advantage*, whom you find in this Chapter in varietie of postures, one while you hear of his being *caught up into heaven*; soon after you find him at the *next door to hell*, being under such a black temptation of the devil, and his messenger. *Here you have the best, and the worst of him.*

1. Paul in an high pitch of communion with God, which he discovers most modestly, by way of self-vindication from the false cavils of others, *ver. 1, 2, 3, 4, 5, 6.*

2. Paul under the tyrannie of the messenger of satan, *ver. 7.*

3. His ardent importunate addresse unto God by prayer. *ver. 8.*

4. Gods gracious return by way of answer, *ver. 9.*

5. Result thereof, Pauls humble posture, and most self-denying resolution, *ver. 10.*

Verf. 1.

It is not expedient for me doubtlesse to glorie, I will come to visions and revelations of the Lord.

You have here a singular copie, (and I doubt, we finde it unimitable, in regard of our weaknesse) which the blessed Apostle Paul sets us, when God himself came in competition, he *passes by*, and *over-looks himself*, and desires rather to *advance God*, and to *magnifie Christ*; *It is not expedient for me doubtlesse to glorie*; he had to do with false Apostles, and they sought to disparage him, to cloud him, and eclipse his glorie, yet he would not endeavour so much to withdraw the curtain, and to remove that cloud from himself, as he will employ his all, that the *Sun of righteousness*

a Saluberrimum animo n̄
τῆς οἰστικῆς
εὐσελῆ, Grot.

Doct.

may appear in his most glorious lustre. *a It is not expedient for me doubtlesse to glorie, Ile come to visions and revelations of the Lord:*

A man who is acquainted with the teachings of the great Doctor of the chair that sits in heaven, hath learned to preferre God before himself; to advance Gods glorie rather than his own.

Species ob-
sta vigilant
aut somniant.
Grot.

b ὁπλῶν
quæ circa ex-
tasiū fiunt. Piscat.

Most men would serve themselves before they serve God; Paul saith here, stand thou by thy self. It is not expedient for me to glory, but I have had indeed *visions and revelations of the Lord*, of them I will glorie: here you have *visions* b ὁπλῶν

quæ fiunt per extasiū. Piscat. Afflatus, lux quæ mens perfunditur. Grot.

such

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3

such discoveries as are presented to the eye of men either waking or sleeping, (as it were) *bodily representations*, and *revelations*, which some make to be more sublime and *Seraphicall discoveries*, He come to *visions* (saith he) such things as are obvious to senses; yea, He come to *revelations* of the most heavenly secrets, such as I could never have known, unless I had been wrapped up to heaven: and the reason why a man thus taught of God, will preferre his glorie before his own, is

Because this is indeed the *essentiall and grand work of conversion*. Reas.
and the infallible sign of grace in the heart, to depose *self*, and to set up *God upon his throne*: therefore as by Adams fall, we threw off the *image of God*, and set up *carnall self-love*, when Rom. I. 12.
the second Adam comes to rule in the heart, then we do displace *carnall self-love*, and again restore *God unto his crown and dignity*; this is the character of a Saint, of a Disciple, saith Christ in *Luke 14. 26. If any man hate not his father, and mother, and wife, and children, and his own life for my sake, he cannot be my Disciple.* He must love Jesus Christ better then the world, yea better then *himself*; and accordingly he hath an *instinct* within him, that will incline him to preferre *Christ above himself*.

A short hint onely by way of Use.

Consult with your own *temper*, feel the *pulse of your own spirits*; so much *grace* you have, or so much *progresse in grace* you have made, and not one degree, not one grain more, as you have learned to *advance God*, to lift up *Jesus Christ above your selves*, and all your own *interests and ends*, when once they enter a contest with their *Sovereign Lord* the King of heaven. Use.

I knew a man in Christ above fourteen years ago.

1 Cor. 2.

A man in Christ, doubtlesse one being in Christ having *union and communion* with him, and so referres to the subject being in Christ, rather then to the object. I knew a man in Christ, having such and such revelations; *I knew a man in Christ above fourteen years ago.* All Expositours agree not whether these *fourteen years ago* have reference to *Pauls conversion*, or to the time of this *revelation* that Paul had; probably, both may be reconciled in one; above fourteen years ago, so long it was at least since Paul was converted; soon after he was converted, he might be *wrapped up*, and have this revelation; and so it may have reference unto *both*.

I knew a man, why doth not Paul say, *I Paul*, seeing he was

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the person certainly ; yet he speaks of himself. Hence observe

Doff.

They who know most of God, are most modest when they come to speak of themselves.

What said Job ? in the 42. Job 5, 6. I heard of God, great things have been spoken of him now, in the later Chapters, immediately before of wonderfull discoveries made, *but now my eye seeth thee*, therefore. *I abhorre my self in dust and ashes*; here is the temper of a Saint, and why will he be thus modest ? good Reason.

Reas. 1.

He well knows that Pride is a cursed weed, most opposite to God ; and his glory ; for we do by *pride* most *immediately contest with God* ; God will have the crown upon *his head* ; Pride saith, the crown must be upon *mine* : God saith, I will have my will ; Pride saith, I will *have mine* : Now a Saint that is acquainted with the rules and laws of *self-humiliation*, learns to abhor this pride ; for it is so opposite to God, it is said therefore, God is most opposite to *pride*, in the 1. *Peter* 5. 5. *The Lord resisteth the proud* ; he doth lead forth an army (as it were) march forth in the head of an Army against proud persons ; they are so directly opposing him. But then secondly,

Reas. 2.

Pride is most opposite to the *life of Faith* which is the *Gospel of life* ; Faith is the Gospel-grace ; you shall see this in the 2. *Hab.* 3, 4. a most excellent place, that will shew you what an opposition there is betwixt *Pride*, and betwixt *Faith* : The *Vision is yet for an appointed time* ; but in the end, it shall speak and not *ty*, though it tarry, wait for it, because it will surely come, it will not tarry. Now Pride saith, I will not *stay Gods leasure*, I have staid a great while, and I will wait no longer : what is this ? Behold (in the 4. verse) *his soul which is lifted up, is not upright in him* ; but the just shall live by his faith. A proud soul that is not upright ; but the just, (there is the opposition) he shall live by his faith, that will be content humbly to wait upon God, and say, *Lord, thy time is best*, I will stay thy *leasure*, I have no will of my own, no end of my own, I will be at thy disposing come when thou pleasest, I know thy word will be made good : Now an humble Saint knowing this, that Pride is so opposite, he will speak modestly : and there are two Cases, wherein he learns to be very modest, so far as he acts his Saintship.

1 Case

When he comes to speak of himself, there he *watches over himself* ; for Pride and Vain-glory would step in, and a man would speak

Speak of himself; it may be tell *stories of Gods providence*, but the close shall be wound up with *something of self*; God hath shewn those and those great mercies to me, and it is not so much to set up *God*, as to set up *my self*; this is the temper of a carnall heart.

When he comes to reprove others he is very modest who knows 2. *Case.* much of God; he will not do it out of passion, but with compassion, *shewing all meeknesse to men.* Tit. 3. 2.

O therefore, let us every day at the throne of grace put in 1. *Use.* *Caveats against pride*, and let us preserve a godly *vigilancy over our selves*, against Pride which is the most *naturall weed* to our corrupt spirits, and springs up most *plentifully* in the soyl of our carnall hearts, let us watch against it; Gods dear servants have been overtaken with it: Jonah though a holy man of God for the main, yet sometimes he discovers himself to be both a *proud and pettish Prophet*; the Lord will send him of a message, and to preach this Doctrine, *Yet forty dayes, and Nineveh shall be over-* Jon. 3. 4. *thrown.* He thought that God would not be so gracious to them, therefore he runs away, and when he saw that the Lord was gracious, (not knowing vvhhat an *intention* God had, the holy *reservation* he had, not being expressed,) yet *forty dayes and Nineveh shall be overthrown*, unlesse they do repent: for God is not bound, neither doth he alwayes reveal every part of his vwill; vvhhat he saith is true, yet he doth not alwayes speak out; When Jonah savv that the people of *Nineveh* did convert to God, at least *externally humble* themselves in sackcloth and ashes, and vvere like to obtain mercy, at least a *reprievement*, as to the *execution of the judgement*; Jonah preferred his *credit*, before the *word of God*, that he was rather angry that his own *word* vvas not made good; than God should shew mercy to a *whole city*; vvhhat a pettish disposition here vvas; you and I are of the same constitution, the Lord make us more circumspect in *maintaining a guard about our hearts.* Prov. 4. 23.

There is good reason therefore, why Paul should advise (pray take notice of it) in the 1. Tim. 3. that a Bishop he would have, he must be blamelesse, in the 2^d. verse, &c. but in the 6. verse, *not a Novice*: not one that is newly sprung up, a young plant, newly converted to the Faith, newly planted (as it were) in *Christ*; why? lest being lifted up with *Pride*; lifted up with *Pride*; why so? *Of all generations of people in the world, there is none more*

The best and worst of Paul.

Diabolus volu-
it separare a se
Deo. Lom-
bard.

apt to be proud than young Converts: O they will presently de-
spise others, if they be not as *high* as themselves, and come on as
far as they are, and *up to their principles*; and if you adde this
further, A young Convert, and a young Minister, especially if he
be well gifted, is more apt to be proud: I speak it not so much to
disparage those, as to engage them to Vigilancy over their own
hearts: not a Novice, lest he should be proud, in that he is a *Min-
ister*; O he hath gifts, though a young man, yet able to teach a
whole Congregation, so come off it may be with applause, here he
swells, here he admires himself, and falls into the condemnation of
the Devil; it seems that was Pride, and that judgement that he
fell into was for Pride, that was the Devils sin, *The Devil would
equalize himself with God*, is Peter Lombards expression: and
they who understand the Original, will finde that there is some-
thing different from what is (I humbly conceive) ordinarily com-
prehended in the 6. verse of the Epistle of Jude, *And the Angels
which kept not their first estate, but left their own habitation*; But
left their own habitation; here is the sin still of the Angels, what
was this? they would not be contented to stay in that place where
God set them, nor to keep their station: kept not their first estate,
but left their own habitation: both the expressions make fully up
the sin of the Angels, and not the judgement; (as some expositours
do conceive) they would be gadding abroad, and were more cu-
rious and inquisitive, then God would allow them to be; and so
you have in the 2. Peter 2.4. *For if God spared not the Angels that
sinned, but cast them down to hell, but reserved them in chains*:
Sinned, there was there fault, as is expressed here, kept not their first
estate; he hath reserved them in chains, there is their judgement.

Verse 3.
ἀπαρτί τῶν
πνεύματι,
ἡρώων
τῶν παρὰ
δοκ.

Doct.

Verse 4.

I knew a man in Christ above fourteen years ago, whether in
the body, I cannot tell, or whether out of the body I cannot tell,
God knows, such a one caught up to the third heaven, such a one
caught up, he was snatched up.

Sometimes God doth surprize his servants, with most glorious
and gracious discoveries, he was caught up into Paradise, and
heard unspeakable things, if you please to compare the 4. verse.
Heaven the place where Christ and the blessed Angels, with the
souls of Saints departed are, that his people may know his good
intention towards them, they shall see and tast Heaven before
they come to enjoy it. What is the reason, why God doth thus
surprize them?

That he may shew all is of free-grace, they shall have such
That

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mercies as they *never asked for*; for as God sometimes is found *Reason.* of us, when we do seek him that he may encourage us to pray, so, *Ila. 65. 1.* sometimes he is found of us, *before we seek him*, that we may see free-grace may prevent our prayers; and he bestows not mercies *Note.* onely with reference to our prayers, lest we should come to think our prayers meritorious.

As we should blesse God for the glory of his *free-grace*, that he will surprize us, so walk in such an *humble posture*, that there- *Use.* in thou mayest finde God delight to come in upon thee; for free-grace never works so naturally, as upon its own *proper object*; which is, when we have the greatest *sense of our own unworthi- nesse*, even full of self-annihilating thoughts. We never see so much of God, as when we see *least in our selves*; we are never able to discover so much of the *starres in the day time*, (as the Philosophers intimate to you) as when you are lowest, when you are in the bottom of a dark pit: *The choicest wines are the best preserved in the lowest cellars*: The most glorious discoveries are communicated, and continued to those that lie lowest in their own apprehensions. Next observation hence, is this,

That when God is pleased most fully to discover himself unto his Saints, they are not able for the present to reach every thing *Doct.* *in these discoveries.*

Paul knew he was wrapped up, but by whom, the manner, whether in the body, or out of the body *I cannot tell*, saith he, *God knows*; he must appeal to God; why doth the Lord keep them in the dark thus?

Because he would *keep them humble*; and therefore you shall finde often this expression in Ezekiel, and I desire you will take notice of it, I observe not in any of the Prophets so often (if at all this expression) *Sonne of man, Sonne of man*, (saith he to Ezekiel) *come and see*, or to that purpose he calls him up to make great *discoveries* to him, why Sonne of man to Ezekiel? none of the *Prophets had more glorious Visions than Ezekiel* had, that he might keep him *humble*, when he had the *greatest discoveries*, yet he shall not understand all things in those discoveries; I do not believe Ezekiel did, nor Daniel, nor others, (and it is the judgement of 100 times more learned men) but that God *reveals* *his prophetes by degrees*: It was enough for the Lords purposes for the present, that Ezekiel and Daniel should have such things revealed to them, as they were to communicate to the Churches;

Prophecies are fulfilled gradually D. Fak- son.

it

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it may be Paul also should understand more afterwards, than Eze-
kiel and Paul were able to apprehend for the present; they are
gradually apprehended.

Use.

If we are not able to reach every thing in Gods revelations, such
discoveries as he makes, therefore let us not rashly, and proudly,
and insolently censure others that are not able to understand eve-
ry thing in Scripture, that are not able to untie all knots, to re-
solve all difficulties. There are some things *διωκόντων*, 2. Pet. 2. 16.
Peter saith, there were such in Pauls Epistles: and it is a saying of
that reverend and learned Mr. Robert Bolton, now in heaven,
that lived in Northamptonshire, saith he, *There are some places of*

Verse 29.

*Scripture, that we must be content to be ignorant of, till we come
to the University of heaven, and he reckons that in the 1. Cor. 15.*

Verse 10.

*being baptized for the dead: and that women should have a care
how they carry themselves, because of the Angels in the 1. Cor. 11:
and some other places he summed up: Do not disparage, do not
reject mens Ministrie, or despise their poore endeavours, because
they are not able to discover every thing; Blessè God for what he
makes known by them, so far as he reveals his Sonne in them,
and to you by them; and remember the very Apostles themselves
did not know every Circumstance in those Revelations they had.*

* *παράδεισος.*
Kenoph, vi-
varium *grapa-*
delous *meus*
διδασκ *η*
διδασκ

S. Scr. hortus
deliciarum;
transfertur
verbum ab
horto Edenis
loco amenissi-
mo, ad sedes

*et mansiones cœlestes significandos; Joel 2. 3. ος παράδεισος τρυφῆς ἡ γῆ. Hebraice litera (quod
rard fit è Græcis) hanc Græcam vocem nobilitarunt, à Græcâ Hebraicam hanc constando; παράδεισος
דבר Cant. 4. 13. Eccl. 2. 5.*

Here Paul saith, I knew Such a one caught up to the third
heaven; what third heaven is that? you shall see more to clear it
in the 4. verse: *And I knew such a man, whether in the body, or out
of the body, I cannot tell, God knows; how he was caught up in-
to* Paradise, Paradise, what is this Paradise? the Rabbins have a
conceit that there is a Paradise, a kind of a third place, where the
souls lie asleep, and do not come to heaven, therefore they make
not onely a Hell, but such a Paradise, and then heaven; when the
body and soul comes to be after the resurrection, But there is a
three fold Heaven;*

1. That heaven which is called the air, ----- the *expansum*
here below where the Fowls are, the Fowles are said to be in hea-
ven.

2. There is the *Cælum Stellatum* ----- vvhere the starres are;
and then

3. There is the *cælum gloriosum*, the *sedes sanctorum beato-*

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rum, where the throne of God is, and doublesse *this paradise here is the third heaven*; for so he said, such a one caught up into the third heaven, in the second verse; therefore this paradise must be that heaven. It is a vain conceit (at least from this place for ought I could yet ever learn from any other) to conceive a third place where they say Lazarus *his soul when he was dead* and was raised againe, was in this paradise; but we need not to be inquisitive after that; *Where the Scripture hath no tongue, why should we have an ear?* Here is a place that is this paradise, it is called the third heaven, and as Christ said to the Thief, when he had desired he might be in the kingdome, This day shalt thou be with me in paradise. The kingdome of Jesus Christ is paradise; paradise the kingdome of Christ; why, here paradise is the third heaven, and therefore they are the same: now he was caught up into paradise, and heard unspeakable words, which it is not lawfull for men to utter. Luke 23. 43.

It is not lawfull, under favour of the learned Translatours, may we not here rather render it thus, no power to utter, whence comes the word ἐξουία, Authoritie; which he had no commission to utter: some render it not possible, so in the Margin, some not lawfull; but I am sure very learned men thus render it, which *there is no commission for a man to utter*; but admit it is not possible to utter, they were such great things, a man cannot, nay, a man also alwayes must not utter; hath no commission to utter every thing that is made known unto him. But to passe on,

Of such a one will I glory, yet of myself will I not glory, but in mine *infirmities*; Paul take him as in himself, he will not glory, he is far from glorying; in a *third person* it may be he will glory of the same things, and in the same things, that he will not glory in himself; but rather act the part of an noble man indeed, and really act it, (*not hypocritically, sustinendo personam,*) but he will debase himself to the lowest; that is an humble posture, the frame of an humble soul, and desire to advance Christ to the highest; disparage himself, conceal himself, so God may appear in his glory.

For though I would desire to glory, I shall not be a fool; he had matter to glory if he would have produced it; for I will say the truth, he might have spoken a great deal of truth, when he gloried in himself, but he will not do it: but now I for bear, least any man should think of me above that which he sees me to be,

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or hears of me ; here is an *admirable fruit of humility* ; I desire it may be observed an admirable fruit of humility ; and the Observation is this,

Doct.

That he who bath a deep die of humiliation, is sometimes very carefull to conceal himself, and his own glory. Why so? least any man should think of me above that which he sees me to be, or hears of me ; Why is he thus carefull to conceal himself? upon this very ground, even as Jesus Christ, Michael the Archangell, (for he was that Michael that did contest with the Devill about Moses his body where he should be buried.) Sathan would faine have known the place, Jesus Christ would have it concealed; why? lest that he being so great an Instrument of the glory of God, people should adore him, and sacrifice to him; he knew how superstitiously, how idolatrously those people were inclined, notwithstanding all the discoveries of God they had had, all the glorious ordinances, and all the providentiall administrations, it should be concealed: so doth an humble Saint well know, that he hath great reason to conceal himself; why? lest others should advance him too high. It may be there is such a man that is an humble Minister, if they should know that he converted such a soul, or that he made such a book, (therefore my name shall not be written to it) they would adore him too much; it may be a charitable person, if they should know he gave so much money to such an use, they would idolize him.

Note.

Therefore he conveyeth it secretly, not pompously displaying his own good works; and I hope many *Parliament-men*, and men in great place, they can be content to serve God, and serve the Publick, though their name be not printed and ranked in such and such catalogues; here is the frame of an humble spirit: and therefore by way of Use,

Use.

If you be so desirous, very desirous to discover all of your self, set alwayes the best side forwards, to guild over all your actions, with the most specious commendations, and cannot be content to do any thing in secret, but that it must be published; O suspect there is a great deal of *unmortified pride in thy heart*; thou hadst need pray to the Lord to humble thee, and pull down those proud plumes of thine; for if there were a deep die of humiliation, thou wouldest be content to conceal thy self, especially when the glory of God and thine come in competition; and be glad so Gods cause were carried on through by another. Thus Luther did encourage

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courage Melancthon : God is able to raise his own sinking cause; *Potens est Deus* and though we are unworthy, it may be done by others. For *us suam labentem causam* though I should desire to glory, I shall not be a fool; for I will say *trigere cessi non digni non oritur* the truth, but now I forbear, lest any man should think of me *mus, fiat per* above that which he sees me to be, or that he heareth of me; and lest I should be exalted above measure, through the abundance of *alies.* revelations : abundance of revelations.

Sometimes you see the Lord gives to some of his servants abundance of revelations; not this and that revelation, but abundance of revelations : shall know many things, why so? what account can we give of the wisdom of God in this?

Because he doth intend (here is the reason) to gain himself a *Reas.* abundance of glory, by such and such persons, he will not make them the conduit-pipes of conveying such and such discoveries of himself unto others; the Lord hath fitted for, and given parts, and the Spirit, and gifts, and graces, suitable to be a glorious instrument, and therefore he shall have abundance of revelations : and therefore by way of Use,

Let it be our care to bless God, heartily bless God, and this *Use.* were a sign indeed of love to Jesus Christ, and a freedom from envy, if thou be kept in the dark thy self, yet thou canst bless God that some others have an abundance of revelations; but here is the wretched muttering of pride in our carnall hearts, we cannot endure that any body should know more than our selves; O this hath broken many good Lectures, this hath bred a great deal of heart-burning amongst Ministers, this makes (it may be) great Counsellours and Statesmen many times endeavour to pull down one another; why? because they grow as trees before their windows, and a little hinder their prospect, because it may be they have greater parts, and greater abilities than themselves, and are able to say more, and gain more reputation, and do more than they : O this is not a thankfull frame, this is not an humble posture.

I but, saith many a soul that would be in the highest forme; It may be, I have as many revelations as others, and as great discoveries are made to me : for answer to this *Qu.*

I beseech you let us a little consider; for there is much talk of *An.* Revelations, and I hope there are many, and a great deal of discourse of new light, and I hope there is much, many more clear discoveries, and will be, (for the Pope must come down by new light,

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Note.
What Revelations now to be expected.

1.

lights, how ever some men scoff at it) I do not mean by an addition of new fundamentalls, and by new light substantiall truths; but indeed Revelation is this properly, the Spirit of Revelation enabling us more fully to see what is already revealed as the rule to discover those objects which are propounded in the word of God, and therefore for your satisfaction. to these that say we have such and such revelations, &c. First,

Knowv that there are some extraordinary Revelations, vvich are made to Churches, and those by publick persons authorized by God himself, and they are alwayes infallible; Upon this very ground, doth our Saviour say, in the closure of those seven Epistles in the second and third Revelations: *He that hath an ear let him hear what the Spirit saith to the Churches*: when the Spirit speaks when he hath a tongue to speak, we must hear; but then

2.

2. There are other Revelations that are not made thus to publick persons, and wherein there is not alwayes that infallibility, throughout, in the whole, though so far as the Spirit reveals himself to any, he is infallible; but it is not so to them, because they are not publick persons, and that act by a publick Commission; there are Revelations to particular persons; now what is the difference betwixt those two? why, they are for themselves, others for the publick; therefore they are infallibly and extraordinarily acted, and they know it so to be; as Paul said, you shall finde in the 16. of the Acts, there when he was called to Macedonia, (it is a very good place for this purpose, and I desire it may be considered.) when he had that Revelation there, that he must go into Macedonia; it is said, Paul, come into Macedonia and help us, you shall finde he saith, he went; why? he went immediately because he was assured, that he must go; in the 10. verse; After that he had seen the Vision immediately indeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel to them; If you will ask any man; How will you know you have a Revelation? I hope Sir, I have it from God; If he say so, he hopes he hath it from God. Ile conclude, it is no such extraordinary Revelation; for if he had had an extraordinary Revelation from God, wherein he was infallible, then he had had that ~~revelation~~ which here Paul found (at least in a good measure) and it would so far have discovered it self to him, that he should have had a strong assurance that God called him, and he must go; but I remember a story, A man had knocked down

Prov. 14. 10.
Revel. 2. 17.

Note.

Images

Images out of a window, and then comes, and consults with a *Divine*, Sir, think you not I had an extraordinary call to knock down these *Images*? Do you think it? yes Sir, then I know you had not; for if you had had an extraordinary call, then you would have had an assurance too from God, that he had called you; So that if there be an infallible Revelation, there is a certain evidence goes along with it: hence I conclude, *Many people that talk so much of Revelations, have not these extraordinary Revelations: because they have not these Certainties*; But then there is also a Spirit of wisdom and Revelation that Paul prays for, for all his *Ephesians*: in the 1. *Ephesians* 17. 18. that their eyes might be opened, by the Spirit of wisdom and Revelation in the knowledge of Christ, that they may know the hope of their calling; but what? these are for our selves, and whereas the other Revelations to publick persons, are extraordinary ones, and that others may have discoveries, and others are to be obliged to observe them; As suppose I or you, or any particular Saint in this congregation, we should go to prayer, and read a Chapter, and it may be have a hint, a beam of light, that we understand this in reading of a Chapter, that we never saw before, though we read it an hundred times; *He bless God, this is a new light, God comes in to me, and gives me, a degree of the Spirit of wisdom and Revelation*: but what is the difference now? here is the grand mistake amongst many men; and I desire it may be rightly apprehended; this Revelation I bless God for, may be of good use to mee, but this is no obliging rule and light for others, as the Apostles was when their Revelations were extraordinary. If you will say, I have this light, and you must follow my light, here you are mistaken, unless you are a publick person; for what is thy revelation here, that light that God is pleased to give thee, is for the satisfaction of thy soul, or it may be for thy own guidance, but not oblige and impose upon others, and this is a grand deceit now a dayes, when many an honest-hearted Christian, (for so I believe many of them are) very honest-hearted, and have much communion with God, and receive many good hints from him in prayer, and reading of the Scriptures: and attend upon ordinances, if they will make use of this to themselves, well and good, (if the Lord prosper them in it,) but if they will come and say, *I have had this Revelation, and you must believe as I believe, and do as I do*, because God hath shewen me such things,

Note.

Much difference betwixt Revelations to private Christians, and to publick persons, such as the Apostles.

there (brother) you are mistaken ; for God gives thee a Revelation not to propose a new rule, that thou shouldest impose upon others, as he did to the *Apostles* that were persons extraordinarily acted, assisted, and directed, and had a Commission for that purpose ; but he gives thee this private discovery for thy own private satisfaction, and advantage, and if thou use it to that purpose, thou hast much cause to rejoyce in it, and blesse God for it.

Object.

But it may be you will object and say, But I must make use of such Revelations, (I must name the word, I would to God there were no occasion for it,) as the *Antiscripturists* speak, men that dispute against the Scriptures, and will not allow the Scriptures to be the word of God, and disparage them in comparison of their Revelations ; A strange thing, if they consider that place in *Peter*, they had a Revelation indeed, they had seen and heard a *voice in the Mount*, in the 2. Peter 1. 19. *We* (saith he) *have a more sure word of Prophecie, whereunto you do well, to take heed ; A more sure word of Prophecie: when he compares a voice in the mount from heaven, yet he calls it a more sure word of prophecie; whereunto you do well that ye take heed, as to a light that shineth in a dark place till the day dawn, and the day-starre arise in your hearts;* not as they will expound it, not that you must take heed to the sure word of prophecie, *till Jesus Christ come into your hearts, and then throw away the Scriptures.* O most rotten and unfavoury, and (I dare say) an ungodly exposition ; but you do well to take heed to those discoveries that are made, *in the propheticall Scriptures, in the old Testament,* there speaking comparatively, *untill Jesus Christ dawn in your hearts, give light, rise, and there gloriously appear,** till there be a more full Gospel-light; for that he speaks of, as you shall see *Gerard* and some others upon the place ; but I must proceed ; let me add this further, you that will say, Revelations must be *our Rule, because the Scriptures are so dark* and you do not understand the translations, you do not know them, and there are such varietie of translations in severall places you cannot tell what to think, to this let me answer ; in the first place, and

The Apostle commends them for taking heed to the Scriptures.

* Untill, often in Scripture signifieth a continuation of time, and not only a period, as Mat. 1. 25. vid. Gerard. Comment. on the place.

Quest.

answ.

It is a very good hint that Austin hath, if so be there are two diverse places of Scripture, and wherein there are divers readings; whether the old Coppy, or this Coppy, or that Coppy, be true, we cannot tell: (saith he) but the more the better ; this is *Austins answer, the more the better ;* the greater variety of readings, and

and a greater commendation it is to Scripture, because, though there be some variety of readings, in regard of particular words, yet you shall find all those readings agree in the substantialls; it is a great condemnation now; and (my brethren) *Scripture is not so much the words as the sense*, and if the sense be the same, as to the *fundament* all points in all places, the multitude of various readings is no disparagement; for it is rather indeed a wonder that it is so well, and a marvellous work of providence, that a Bible running through so many hands, writing first, and then printing, and now so many hundreds above thousands of years together, divers thousands (as you know a great part of the old Testament was) that there should be no more mistakes, an admirable work of providence.

But then I will add this further, Many of those mistakes that are, it is an easie matter to reconcile them, I confesse, it is not very obvious to all but learned men that are *Antiquaries*, and *Criticks*, and are able to consult with books, and have seen ancient Copies, &c. they are prepared to reconcile; As there is a difference now in *Mark and John*, concerning the times there about Christs suffering, one saith the third hour, and another saith the sixth, how shall we reconcile them? learned men have seen ancient Copies, where they are both the same, an ancient Copy of the 19. of John naming the third hour.

Mark 15. 25.
Third hour.
John 19. 1
sixth hour.

We have a place in the 27 of Matthew 5. where it is said there, as I take it, the Prophet Jeremy, if you please to turn to the 27. Chapter, or look it at your leasure; at the 9. verse then was that fulfilled, that that was spoken by *Jeremias the Prophet*: some tell us Jeremiah, and Zachary written *contractively* in the Hebrew, are the same, and some say among the Hebrews, and others say Zachary was *Jeremiahs scholar*, and therefore called by that name; but here is a short answer salves all; I can tell a man that hath seen a Copy, six hundred years old, where there was neither Jeremy nor Zachary in, but *the Prophet*: there is a short and full answer.

See Douss
and Junius
his Parallels.

Learned
Arch-Bishop
Usher.

There is another place in the 1. Corinthians: (it is very considerable) and the 15. there saith Paul, *I protest by your rejoicing that we die daily*; some read it, *I protest by our rejoicing*; in the 31. verse; in the *greek* or in the *greek* *καὶ ἡμεῖς*, it is not I, or all the learned men, (I dare say) in this assembly, or in any other, can possibly determine, whether it were to be read *ours*
or

or yours : whether *our* rejoicing, or *your* rejoicing ; because they are both a truth ; yet I could tell you what is answered ; learned Criticks give this answer, that the ancient Greeks did pronounce the Eta, and the Upsilon much alike, and then when a copie came to be transcribed, he that did write did not look upon the copie, but heard one dictate and read to him, now they did pronounce *Eta* like *Upsilon*, and so the mistake might be easie ; he that writ, could not well tell whether he said *ὑμεῖς* or *ὑμεῖς*, they being alike in the pronunciation ; and upon this very ground, might be the mistake ; now many such places I might name ; *Do not thou decline the word of God, and flie to Revelations* ; know thou there is, and do thou carefully maintain, that sweet harmony that is between the word of God, and the Spirit of Revelation ; and if the same Spirit that did endite the word, do speak in thy mind, and work in thy heart, then indeed thou hast a great deal of cause to rejoice, and then thou mayest safely go on ; but cursed will they be in their practises, that do divide those things, separate them that God hath conjoyned together, word and spirit, do not thou advance spirit, to the disparagement of the word : make use of the word in a concurrence with the light of the Spirit, and improve the Spirit for a more full discovery of the word : I much hasten ; lest I should be exalted, through an abundance of Revelations, there was given to me a thorn in the flesh ; lest I should be exalted :

Do not separate word and spirit, which God hath joyned.

Doct.

The Lord is most carefull to suppress, to hinder the thriving of his people in any sinfull course ; therefore saith he, lest I should be exalted through the abundance of revelations, he gives him a thorn, lest I should be exalted above measure, why so ? will the Lord hinder it thus ?

Resp.

He knows that we are naturally prone to corrupt even the best things ; and this the nature of Pride ; whereas all other evils rise out of evil, Pride springs out of the ashes of good : and whereas we should glorifie God with our good things, we do engrosse those good things to our own glory, and so most sacrilegiously rob God ; The Lord knows this, and therefore in such cases, will be most carefull to hinder us from undoing our selves : he loves us so dearly ; even as a father loves a child, if he sees the knife, (though it be a very good thing, and very usefull) will cut the child's fingers, he will take away the knife from the child, though the child cries after it : if the Wife come to love the servant once, better

better than her *Husband*, though he is a most usefull servant, an excellent *steward*, an admirable *secretary*, a very good, and dexterous, and faithfull *Bayliffe*, yet because he gets into the *husbands place*, and hath that room in his *wives affections*, that is *peculiar to him*, and she begins to be *disloyall towards him*, he will turn his servant out of doores, why? because he will not have his Wife to be *undone*, nor suffer his *own glory* to be *eclipsed*.

Therefore let us humbly *kisse Gods rod*, and *listen what language it speaks*, and he who hath appointed it, even when he *smites*; know this to your comfort he can *smile upon us*; and when other men think the sentence of death is passed upon us, (it may be) he is then *enlightning* of us; when others think he is *marring* and *undoing* of us, he is *making* and *doing us most good*; when others think by *humbling providences*, he is *blasting us*, then he is *raising us*, and preparing us for *great mercies*: O how good a God have we! Take us in the very worst, in the *lowest* condition of our Christianity, in the *blackest*, and *bitterest* part of it, when we suffer, even then God is dealing like a wife *Physician*, Medicina even giving us *recovering*, or *preventing Physick*; and hence it is that the Apostle saith, *the God of all grace who hath called you to eternall glory*, make you perfect, after you have suffered a while, make you perfect, strengthen, stablish, settle you: there is no lesse than four words; as if he should have said, *Never expect*, though you be called to *eternall glory*, never expect that he that is a God of grace should make you perfect, till you have suffered a while; never think thou art undone, though the world say thou art *undone*, though God himself afflict thee, never so *severely*, and whip thee with a smarting rod, as here Paul had a *thorn in the flesh*; because thou hast to deal with that God that loves thee, more wisely, better than thou canst love thy self; that knows what is proper and good for thee, more than thou knowest what is good for thy self; he pitties thee, he loves thee, even as a father pitties his children; *Nothing more unhappie, than the happinesse of those that go on in a sinfull course*; and the greatest temptation of all, sometimes is, to have no temptation; when God shall rather lay the reyns upon our necks, and leave us to our selves, it is a signe he is angry with us; and when he would undo a man indeed eternally, then gives him up to himself, and leaves him to himself; in the 81. Psal. 11. 12. you would have none of me, you would not heare my voice, I will give you up to your own hearts lusts.

Use.

Mic. 6. 9.

Удѣляющій,
Здравствуюхъ.
1. Pet. 4. 10.

Psal. 103. 13.
Nihil infelicius felicitate peccantium.
Maxima tentatio nullā habere tentationem.

The best and worst of Paul.

and walk after your own counsels; Self shall take you and lead you, you would not be guided by me; but when God loves a man, then he will nip him, and chide him for his sinfull courses.

There was given me a thorn in the flesh, b the messenger of c Sathan to buffet me, lest I should be exalted above measure.

a σάβλο-† τῇ
σπινί. Pro-
priè stimu-

lus aut spina in carne, ut stimulus lateri, Hof. 2. 6. σπάρων τῷ ὀστέῳ αὐτοῦ ἐν σάβλο-†. Obsepian-
xiam tuam spinis. Syr. hath it, Shephaia stimulus. Arabs *ἡ* elegantissime, percussus in spi-
nā five stimulo in corpore: ut quis inivisus confoditur stimulo, sic Paulus; five *κακράλα* ut Chyl.
five, dolore auriculae, ut Tertul. five carnis & corporis multò gravioribus tormentis, ut Cypr. five
alio quocunque. Vide corp. sermon.

b ἄγγελος σατάν, Immissus mihi à Satan. Nam ἄγγελος vox tribuitur rebus inanimatis, inquit
Grot. vel potius malus aliquis spiritus à Satanā emissus. Sic Christus nominat Angelos Diaboli.
Mat. 25. 41. Piscat.

c ἑχέμ In genere Adversarius, dictum de Angelo bono & malo, Mar. 22. 22. Perduellis, ut
Rezin. Splom. non tam propriè Diabolus. Sic Christus nuncupabat Petrum Satan in lingua Syro-
Hebraea Christo vernacula, Adversarium non autem Diabolum, Mar. 16. 23.

Doct.

Sometimes it costs Saints very dear to have sins prevented: why?

Reasf.

Because they are so desperately inclined unto those sins, and those sins so highly provoking unto God; so contrary to the method of his proceedings, to his glory, to his Son, and his kingdom, to his Spirits, if they being rooted so in these things, it must cost them a whipping; as it is with a scholar, he may be ingenuous and a good scholar, but if he be habitually radicated in some wicked course, if the master loves him he will whip him, and whip him again and again, till he do reduce him and reclaim him.

What whip was this here that drew blood from him? a thorn in the flesh: of this, *Expositours* have severall interpretations; some will have it to be the lust of uncleanness, that is not probable; some will have it to be his originall corruption set on by the devill; that seems more probable: but there is a thorn given in the flesh, therefore it must be something that God gives; given in the flesh; the messenger of Sathan to buffet me: very learned men resolve upon this, that Paul was approached much by the false Apostles, he was disparaged, a man of mean presence, (as they conceived) and it may be he had some imperfection in his speech, something or other they did cast upon him to cloud him; and as if he did live upon the people, and rob them of their estates, &c. Now when the devill shall be let loose upon him with a new commission, O here was a thorn indeed! a thorn in his sides indeed; the word is very emphaticall, I cannot stay long upon it, now here was that that the false Apostles came and buffeted him;

you

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you Paul have *undone the people*, and misled them, &c. they came as messengers of Sathan, and God might give them a commission as he doth to the *devill and wicked men*, by way of *holy and wise permission*: and this is a thorn in the flesh, why? in regard of the painfulnesse and reproachfulnesse of it.

As you desire to prevent great and *sharp afflictions*, watch against *great sins*; and when God doth *great things* for you, take heed you be not guiltie of great *wantonnesse*, and so provoke him to turn your *light* into *darknesse*, your *health* into *sicknesse*, your *plenty* into *poverty*, your *peace* into *terror*; and instead of a *spirit* of *revelation* and *consolation*, and those sweet discoveries, and abundance of revelations you had, take heed you provoke not the Lord to send a messenger of Sathan to buffet you, and to delude your comfort from you, & have a kind of hell in your consciences. ² *Thes. 2.*

For this thing I besought the Lord thrice, it might depart *vers. 8.*
from me.

It is the spirit of a Saint when he is under affliction, then to *Doct.*
seek the Lord, and to seek him with importunity: why? the reason is this,

There is a *divine instinct*, it is not only a *prudentiall instinct* *Reas.*
that carries him towards God; he knows all his riches lies there, and all his strength is treasured up in Jesus Christ, he is able to do *nothing without Christ*, and therefore he will run to the throne *John 15. 5.*
of grace, and there appeal to God in Christ, pour out his soul, represent his desires, act that excellent place, *Phil. 4. 6. In nothing*
be carefull, but in all things make known your requests with *undivul use -*
thanksgiving. A Saint that is indeed taught of God, doth as *μαρτυ*
naturally move towards heaven in his streights, as a piece of iron
that is touched with a load-stone, towards the North, you cannot *dissever* them; sometimes he may be forced to neglect prayer
in a morning, or this time or that time, but it may be it brings
him down on his knees, and drives forth tears afterwards, and
he is never quiet till he is got to him *center* again, to his *right*
point, till he is come to his wonted communion with God.

O acquaint *your selves more and more with the life of faith, use.*
and act that life of *faith in prayer*; for what is prayer but the
breathing of faith, when the poor soul comes and lies at the feet
of God, and there *pants* and *breaths* out *earnest desires* before him;
and know this for your comfort, the Lord not onely delights to
bestow *blessings upon his servants*, but he *delights to have fel-*

The best and worst of Paul.

lowship with *his servants in prayer*. O that we could echo back again, and go to the Lord, not only to obtain such *mercies from God by praying*, but to enjoy *him in prayer*; this would be heaven indeed.

Befought him thrice, here was his importunity,

Doct.

A praying Saint that is acquainted with God, will not be satisfied till he hears from God; he knows there is an holy violence in importunate Prayers which is well pleasing: It is good to besiege heaven with such an importunity, as rises up to an holy impudence, it is most acceptable to him; who *desires to see the face and hear the voice of his beloved*.

Luk. 11. 8.

Cant. 2. 14.

Use.

Let us be much in prayer; O pray *importunately*, not *sluggishly*, not *lazily*, not *formally*; (the Lord humble us for such defects, such omission, such commission, such defilements of our holy duties;) remember that woman of Canaan, how she prayed in the 15. of Matthew: *Son of David, have mercy upon me, my daughter is grievously vexed with a Devil*, and when they would have sent her away, O still she prayed; when Christ gave her a discouraging answer, she will not take it, she had learned to distinguish between delays and denials; and at last, when that Jesus Christ (you shall find in the place) saith this to her, *the Son of man was not sent, but to the lost sheep of Israel; we must not give childrens bread to dogs*: Lord, if I may not have a childs portion, yet let me have a dogs portion, let me have some crumbs of mercy, let me pick up some thing from under thy table, something that falls from thee; *O woman great is thy faith, be it unto thee even as thou wilt*. Here is a great deal of faith appears in importunity; and you shall find, as I remember, in the 5. of Luke; (I am sure it is in Luke) there they were so importunate; when such an one was sick, and troubled, they would *untile the house*, and let *down his bodie*; that Jesus Christ might cure him, and heal him; here was importunity.

Luk. 18. 1, 2, 3
4, 5, &c.

Mat. 15. 28.

A praying Saint may have what he will. Joh. 15.

7.

Luk. 5. 18. 19.

It is said of King Edward the sixth, that good Josiab; when he that taught him, Sir Jno. Cheek, a man of great account in his time, a very learned man was sick, he went to visit him, and told him, saith he, Come, be not discouraged, I have been begging you of God, and he hath assured me you shall not die of this sickness, and it proved so; here was an admirable copie of a young King.

There was another before him, *Elfredus*, King of England too, much

The best and worst of Paul.

21

much (it seems) *in prayer*: He divided the 24. hours into three parts; one eight houres he allowed for his ordinary *repast, refreshing, and sleeping*; another eight houres for *publick negotiations, and affairs of the Kingdome*; and a third, for *reading and praying*; this was admirable in those dark times.

I have read almost the same of *M. Estie*, a learned and godly Minister, sometimes Fellow of Caius Colledge.

And so I might have told you of King *Edward the sixth*, that when he was crowned, they put then *one sword into one hand*, and another into another, one for *England*, and another for *Ireland*; saith he, there must be a *third sword*, or else all will not do; and that must be the *word of God*, the *sword of the Spirit*, that must teach me what to do; O what *copies* were here from a Kings;

Regis ad-exemplum totus componitur Orbis.

I wish the *example* of so great a person may have a great influence upon you.

For this thing I besought the Lord thrice, that it might depart from me; and he said unto me, My grace is sufficient for thee.

God hath many wayes of answering our prayers: First, His *Doct.* Attributes, his Providence, his Promise, his Son interceding in heaven, are all engaged to make good what his Spirit breaks forth in us, so that importunate prayer shall not miscarry;

Why? *God will never be behind hand*, but rather *before Rea,* hand with his servants; when they are a *praying people*, he will be a *God hearing prayers*; and therefore upon that ground encouraged them, to come and pray, *O thou that art a God hearing prayers*; it is his continuall work; so the word in the Originall will bear; *to thee shall all flesh come*: An admirable place. *Psalm* 90. 14, 15, 16.

Doth God alwayes answer his peoples prayers?

Yes, some way or other.

1 Sometimes in the very *particular mercy*; as to *Hannah* in Samuel,

2 Sometimes by the *commutation of a greater good*; As a child would fain have such a knife, no, you shall not have it, but you shall have a better thing, and it may be the Mother will give it a piece of gold, that is better. Thus he doth answer prayers by way of *Eminency*; a high degree.

3 Though he doth not give the thing we desire, yet he gives us

D 3

hearts

v. Fascicul.
Temporum.
Elphredus R.
Angl. vir totus
viriosus, octo
horas in orau-
do, legendo, &
scribendo ex-
pendit, octo in
negotiiis regni,
octo in cura
corporis.

Psalm 65. 2.

Quest.

Ans.

1 Sam. x. 20.

27.

God hath many wayes of answering his childrens prayers.

Per commutationem majoris boni. Zanch.

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periphras.

hearts to be *content without it*; it may be God denies you children, you beg for children, God will not give you *children*, but he gives you hearts to be *calm and patient without such a blessing*; there is an admirable mercy, and possibly (as to thee) as the *thing desired as great a mercy*; according to that *hint in Phil. 4.v.5. In nothing be carefull*: let your requests be made known to God with thanksgiving, what follows? the peace of God, which passeth understanding, shall *guard your hearts*. God (it may be) will not give you the thing, but you shall have a *sweet serenity, and calmnesse of spirit*, which is as sweet; and so it is with many thousands of souls, it may be you have experience of it, when you come from Prayer, you shall *not alwayes* have the thing you desired; but God hath given thee a sweet perswasion of soul to rest fiducially, to *commit thy self to him*.

It may be, as *Pauls* case here, God will answer your prayers, by giving you the ground of *your prayers*. *Moses* would have seen the land of *Canaan*, by going into it; he shall not go thither, but God will before he *dies*, carry him up to Mount *Nebo*, and thence he shall see it, before he *dies*; there is the ground of his prayer *granted*. So you *desire health*, that you may honour *God thereby*; it may be God will give *not* thee health, but he will enable thee to glorifie him by *faith and patience under sickness*: here are thy prayers *answered*, because thou hast the ground and end of thy prayers: Paul saith here, *Lord let this thorn be taken from me*; saith God, *my grace is sufficient for thee*; it shall not be taken away but in effect, virtually *interpretative*, as to him, it shall *equi-valentie*; *my grace is sufficient for thee*; though I take not away thy enemy, yet I will give thee a buckler, and then all will be well; O what saith Paul? would you and I were able to end this discourse, with Pauls words and Pauls Spirit.

Verse 9.

Most gladlie therefore (saith he) will I rather glorie in my infirmities, that the power of Christ may rest upon me.

Dott.

The spirit of a Saint inclines him to glory in that which glorifies Christ, though he himself be debased.

Verse 10.

Habitare hoc loco est frequenter

Hence Paul here glories in his infirmities, and takes pleasure in them, that Christs strength may *appear in his weakness*, and that the power of Christ *inmanu*, may dwell upon him, and compass him about as a Tent doth, and therefore will be visible to the honour of Christ.

querer se ostendere, sicut homines sapiens domi sunt quam extra domum. Grov.

What

The best and worst of Paul.

23

What is it properly to Glory ?

1. *Quest.*

It imports three things. 1. To *rejoyce* in a thing, 2. To ex-
press that joy outwardly. 3. And that with a degree of *exalta-*
tion and boasting : As Jer. 9. 23, 24, *Let not the wise man glory*
in his wisdom, nor the rich man in his riches, &c.

Answ.

Why so much desired by Paul that the power of Christ may
dwell upon him ; though with his own abasement ?

2. *Quest.*

The glorious discovery of his power, of his powerfull grace is
 very desirable : hence he prays, that the *spirit of Revelation*
would open their eyes to see the exceeding greatnesse of his power
in believers, and 2. Thess. 1. 11, he prays that God would *fulfill*
all the good pleasure of his goodnesse, and the work of faith with
power ; Christ is much *magnified* when his power is much dis-
 played.

Answ.

Eph. 1. 17, 18, 19.

Is it thus ? what is it the Lords pleasure I should undergo this
 thorn, and is the Lord withall so gracious to say, *My grace is*
sufficient for thee, and thou shalt have that to *support thee* ? Let us
 wisely apply this Scripture when we are thus abased ; there was
 the greatest person in England in her time, (I speak it not with
 any reflection) that said thus to one of her *Favourites*, when he
 was desiring such and such a thing : *My grace is sufficient for thee* ;
 what ground there was for any mortall creature, though the
 greatest of *Kings, or Queens* to applie, or make good these words,
 I know not unto man, but I am sure God *can, and doth, and will*
do it unto his children ; therefore let us rest upon him ; and what-
 ever we undergo, say, *Most gladly therefore will I rather glory in*
my infirmities, that the power of *Christ may rest upon me* ; here
 is a spirit of a *Paul* indeed, a most saintlike spirit, the very spirit
 of a man that had been in *heaven* ; that had the highest pitch of
Communion with God, and influence from God, and impression of
Gods Spirit upon his heart : most gladly therefore will I glory
 in *my infirmities*, that the power of Christ may rest upon me ;
 sometimes he saith, in the 6. Galathians 14, *God forbid, I should*
glory in anything but in Christ, and him crucified ; but this is very
 consistent, he therefore glories in his *infirmities*, in reference to
Christ, that the power of Christ may rest upon him, he can be
 content to be *anything, or worse than nothing* ; and not glory in
 those *multitudes of Revelations and discoveries* that are made to
 him, but he will be content to glory in his reproches, necessities, that
 the power of Christ may dwell there. ; Let my weaknesse appear,

so

*Quo magis
adversis pre-
mor, eo ma-
jora Deus per
me operatur.
Grot.*

Phil. i. 21.

so Christs strength may appear; for he saith afterwards; when I am weake I am strong, when I am most weak in my self, then Jesus Christ is most strong, when I am most debased in my self, Jesus Christ is then most exalted in my soul; and thus Paul when he was in a strait, which would be no strait to you or me, or most in the world, whether he should live or die, I am in a great strait saith Paul, I had rather for my self, be dissolved, and be with Christ, that I may enjoy him, but for you, I had rather be debarred of those joyes for a while; O here is a man that is kindly humbled; and most ingeniously affected towards Christ (the Lord if it be his will, out of the rich treasure of his grace, vouchsafe the same mercy to you and me) that at least we may look, and reach, and labour to climbe, and creep by degrees, after this, that we may so farre love Jesus Christ better than our selves, that we would not onely glory in the Revelations we have, and the mercies we have, and the parts we have, and the successe, and acceptance; (these are plausible and comfortable things) but if we should be kept low, if God should visit us with humbling providences, if God should eclipse our Credit, or suffer us to be disparaged, that we might say, heartily, O Lord, I therefore will glorie in my infirmities, that the power of Christ may rest upon me; The Lord raise us to such an Heroicall frame of spirit. I end all as Cyrill concludes his preface, *Meum est docere, Vestrum est auscultare, Dei est perficere.*

4 AP 54

FINIS.

God's Eternal Preparations FOR HIS DYING SAINTS.

Discovered in a Sermon at PAUL'S,
May the 7th 1648

By *Thomas Hill*, D. D. Master of Trinity-Colledge:
in CAMBRIDGE.

Isai. 9. 6.

Unto us a childe is born, unto us a Son is given, and the government shall bee upon his shoulder: and his Name shall bee called Wonderful, Counsellor, the mighty God, the Father of Eternities, the Prince of peace.

Isai. 45. 17.

Israel shall bee saved with an everlasting Salvation.

Incomparabiliter clara est civitas aeterna, ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi gemitas.
August. de Vita aeterna.

Repente quidem alta seculi corrumpunt, pulchra transeunt: nam cum stare in his floribus suis mundus cernitur, repentina fortuna turbatur; aut festina & omnia deturbante morte concluditur; vana ergo sunt gaudia seculi quae quasi manentia blandiuntur, sed amatores suos cito transundo decipiunt. Greg. in 1 Reg. cap. 11.

L O N D O N,

Printed by *William Du-gard* for *Nathanaël Brooks* at the
sign of the Angel in Corn-hill. 1648.

84014710





HONORATISSIMO
D.D. JOANNI WARNER
PRÆTORI, &

Spectatissimis Senatoribus, unà cum
gravissimis Communis Concilii mem-
bris, celeberrimæ Civitatis *Londi-*
nensis Gubernatoribus, Auditori-
bûsque mei candidissimis,

Thomas Hill S. Theolog. D. concionem hanc, ha-
bitam in Templo B. Pauli, Maii 7^o
Anno Dom. 1648

Tenue admodum, sinceri tamen amoris in Christo
pignus erga animas vestras devotè
D. D. D.

HONORATISSIMO

D. D. JOHANNI WARRNER

PRÆTORIO

et ceteris Senioribus et ceteris

et ceteris Communis Consiliariis

et ceteris Civitatis Londæ

et ceteris Auditoribus

et ceteris mei candidissimis

et ceteris H. M. S. Theolog. D. concionem hanc, ha-

et ceteris in Christo et ceteris, Maii 2^o

et ceteris, Anno 1648

et ceteris, in Christo et ceteris, in Christo

et ceteris, in Christo et ceteris, in Christo

et ceteris, in Christo



To the Worshipful his worthy Friend Richard Foxton
Esquire, one of his Majestie's Justice of Peace for the
Town of Cambridg, and others my ingenuuous and candid
Hearers therein.

SIR!



ow you much respect as an an-
cient Immanuel-Colledgeman, where
(by the good hand of God upon
mee) I had both my first Univer-
sitie beeing, and wel-beeing; and like-
wise, as an old Disciple, a great friend
to the most reverend and learned Mr Perkins; yea, and
as an Instrument of advancing Justice in the Common-
wealth, of encouraging Religion in the Church, and
Learning in the Univerfitie (according to your
sphere) as also my attentive and candid hearer for some
years formerly in Cambridg: And I know not
how better (for the present) to make any reciprocal
return, than by tendering this Sermon (such as it
is) to your acceptance; and hoping that by you it
may

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Thes. 2. 10.

may with the more advantage bee transmitted to others in *Cambridge*, who are prepared to receive the love of the truth, though delivered by mee; as also for your Soul-improvement, by raising your thoughts in your declining years to minde Eternitie.

It was the greatest part of it preached by mee at *Trinitie-Church* in *Cambridge*, Febr. 13. 1647. and I can truly say, it was both framed at first upon a sick bed, (when such thoughts are very seasonable) and preached when I was under sad symptoms of wel-nigh six months *Quartane Ague*. So desirous was I to promote the intended Combination for morning Sermons there, which depended upon mee for the beginning of it, that with apparent hazzard to my own health, (being not onely weakened by my disease, but having, upon an occasion of a Communion, preached three times within a few dayes before in *Trinitie-Colledge-Chappel*) I adventured upon the work out of an honest intention, though I had neither consent of *Friends* or *Physicians*. Admit I were not able to carrie on or finish my discourse, as I desired, should I not rather have been pitied than bespattered, than grossly disparaged by some, and the present prevailing of my disease most shamefully mis-interpreted by others, as if this were a Judgment of God upon mee, for defending the *Universitie* against

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*gainst the Town; wherein they shew as little Christi-
anitie as Wisdom?*

As for them, I earnestly desire they would seria-
ously consider what our Savior saith, *Every idle* Mat. 12. 36.
word that men shall speak, they shall give account thereof
in the day of Judgment. And if of every idle word, Note.
then undoubtedly of every uncharitable, censorious,
lying, and blasphemous word. And likewise often re-
member that of the Prophet Zacharie, *I am very* Zach. 1. 15.
sofe displeased with the Heathen that are at ease: for I
was but a little displeased, and they helped forward the
affliction. When God whippes his children, it is
most unbecoming brethren to add to their stripes.
Hee is no ingenuous servant that triumph's over his
fellow (unless hee bee guilty of some offence)
when hee is brought low before his Master.

And as for mee, I am not ashamed to bee made
conformable to my head Jesus Christ, who was ac-
counted Beelzebub, the prince of devils; and to bee re- Mat. 12. 24.
proached as one that was mad, which was the por-
tion of the most wise and holy Apostle Paul. Nei-
ther shall I deny that this was an humbling Provi-
dence, that such an indisposition should surprize mee Ag. 16. 24.
then, (though it might well bee so after a longer
and stronger intention of spirits in prayer than my
condition would bear) to let splenatick fumes
more

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more prevailingly surprize mee in preaching at that time, than in any other imployment since my ague began ; wherein I desire to *sanctifie Gods Name*, by *abasing my self*, and *exalting Him* without whom wee can do nothing. I wish all may make a right interpretation of his actions which are *infinitely wise*, and consider that Ministers, being publick persons, as they have *consolations* that they may *comfort others*, so have they many times afflictions for the *edification and salvation of others*: *Paul* is an instance of both. And they must make account they may possibly inherit the same Apostles portion ; one while possibly to bee adored, and *almost sacrificed unto*, Act. 14, 11, 12, 13. and yet soon after to bee stoned, vers. 19.

2 Cor. 1. 3, 4.

2 Tim. 2. 10.

Psal. 24. 6.

I were very stupid, did I not observe the various aspect of divers in Cambridge Town towards mee in som by-past years, wherein I have, and I hope still shall *unchangeably endeavor* to approve my self a *true friend to their best good* (in defiance to all unkindness) and a *faithfull servant to their souls*. Yet, by the good hand of God upon mee, there have been withal a generation of Seekers which have cleaved unto, and with some fruitful acceptance, attended upon my Ministerie. I would not value personal respects, in comparison of that acceptance which
hath

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hath reference unto the glory of Christ in Gospel-success.

I remember, not without *thankfulness* to my good God, with what welcom entertainment many entertained my weak and plain preaching here in former years, when I was your preacher at *Andrew's*. I hope I shall never forget how much of God's goodness I found amongst you both in his assistance and your acceptance in the great plague; *(hee can make by his presence a Wildernes prove a Paradise)* neither must I pass by with what readines of minde you attended upon my *occasional ministerie* in 1643, when Providence cast mee for sometime amongst you, *the sons of violence* having forced mee from the place I then had in *North-Hampton-shire*. *An. Dom. 1628.*
1619.
1630.
Tychenerth.

But whence is this *Eclipse*? whence this black cloud? (God and some mens conscience know) which I doubt not but it will soon vanish, as *Athanasius* said of *Arrius*. Shall I trust God for my soul, and not for my reputation; for a crown, and not for a crust? *Nubecula cito transiura.*

It was indeed my portion to bee involved in those unhappy differences between the *Univerſitie* and *Town* of *Cambridge*, about their *Priviledges*, when I had the honor to serve them as *Vice-Chancellor*. Is that a sufficient ground of such an *unkinde alteration*, that they

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calumniate and traduce the Innocent thereupon ?
Alas ! poor *Univerſitie*, how haſt thou offended the
Town of Cambridge which live's ſo much upon thee ?
(as by woful complaints appear's when a great
plague ſcatter's the ſcholars) that as of old it was
in *Tertullian's* time, a crime to bee a *Chriſtian*: ſo it's
now little leſs (amongſt ſome for want of *Chri-
ſtian* charity) to bee an *engaged Univerſitie-man*, and
to ſtand for that, though hee bee obliged thereunto
by the Rules of *Ingeniuitie* and *Conſcience*.

I do heartily wiſh, where our *priviledges* are not
ſubſervient to the publick good, they were regulated and
bounded by thoſe who have power as our competent
Judges; but neither *Univerſitie* nor *Town* muſt bee
Judges in their own caſe. Wee cannot give them
away, they muſt not take them away, till the *Parlia-
ment* (to whom wee have appealed) do determine
the controverſie. In the mean while, till they can have
leiſure to minde it, why ſhould it bee offensive for
us to act ſoberly, according to that which the *Univer-
ſitie* hath been ſo long inveſted with, by the donation
of *Princes*, confirmation of *Parliaments*, or by a volunta-
ry compoſition betwixt both *Corporations*?

Certainly, this is no ſufficient ground for ſuch
paſſionate unchriſtian inveſtives, whereby they fret
themſelves to do evil, gratifie him who is the Accuſer of
the

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the Brethren, and the father of lies. Were it my portion onely to bee thus injured, I should suspect my self; but my reverend Brethren, who deserve much better than I can, fare as ill from some, when one of them lately was forced by a violent fit of an ague, being preaching at the Universitie-Church, to break off not long after hee began; it would make one tremble to hear what language was spoken thereupon against him, for the holy hand of God upon him, which might have befallen an Apostle, and against others of us engaged as Masters of Colledges with him.

Rev. 12. 10.
John 8. 44.

O that I knew what *language to speak, to win them to terms of amitie with the Universitie!* Surely the Devil get's much advantage by these differences; they are most unhappy Instruments who ever do enflame them, whether *Universitie or Townsmen.* Is not this sad, that men, whose ministerie they have valued, that they can scarce bring off your spirits to hear them preach? This is the *devil's plot*, in fomenting those prejudices to hinder the good of their souls, and the spreading of the Gospel. Herein mistake mee not, I do not complain for want of *Auditors.* Yet it grieves mee to see some of more eminent abilities, whose gifts were formerly highly valued, now to bee sleighted, because engaged in *Universitie-employment, as Masters of Colledges.*

Is God's Word
the worse be-
cause delive-
red by men
they now dis-
like?

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Yet, what ever some think of mee, and how unkindly soever they have dealt with mee, I will apply my self to you (whose Christian candor, and Gospel-ingenuitie, I have had some years experience of) not without respect to their good, who wish mee none. I doubt not but you will bear my wonted plainness: I can give you no more real testimonie of my cordial love unto you, than by suggesting some few things, which, by God's blessing, may advance the good of your souls.

Directions.

Rev. 1. 8.

I

I will begin with your dutie towards God, who is our *Alpha*, and *Omega*; our first cause, and last end: as all the good wee receive is derived from him, so all the good wee receive must bee resolved unto him: *Trust in the Lord with all your hearts, and lean not to your understandings: In all your waies acknowledge him, and hee will direct your paths.*

Prov. 3. 5, 6.

2

Acquaint your selves more and more with worshipping him purely, according to his will. I doubt *Cambridge* hath been too patient (I mean the Saints there) of sinful mixtures, not mindeing sufficiently the simplicitie that is in Christ. If you would have much of the presence of Christ, love purity, hee walketh in the midst of the golden candlesticks; expect much of the presence of his Spirit, where there are pure golden Ordinances.

2 Cor. 11. 3.

Revel. 2. 2.

Let

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Let the Ministerie of the Gospel bee more precious unto you; receive the love of the truth, and attend upon preaching without respect of persons. Do not yee blush to remember, that when the truly Noble Earle of Manchester had picked a choice combination of most able Ministers out of the Country, that they should ride a dozen or twentie miles to preach a Sermon to you, and sometimes so few hearers that they were discouraged to preach? What ever you say or think of Scholars, did not they help to fill up Assemblies, there would bee thin Auditories at week-dayes Lectures. Remember (I pray) our Savior's words, *Hee that heareth you, heareth mee; and hee that despiseth you, despiseth mee; and hee that despiseth mee, despiseth him that sent mee.* 3 Luke 10. 16.

Maintain Christian Communion, whereby you may joyn your gifts, experiences and prayers. O the amiable beauty of the spirits of primitive saints, who did so sweetly close, as, *They continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and prayers.* 4 AG. 2. 42.

I can remember, when, in the most corrupt and dangerous times, some of you would adventure even your all, (so destructive was then the high Commission Court) to enjoy a praying-day together; what

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what hath now deaded your *spirits*, that now these things are so much neglected?

Is there not as much need as ever? Doth not the Churches exigents bespeak your wrestling importunities at the throne of grace?

Chide your selves, and one another out of this dulness, or disjoining; and labor to remove the obstructions what ever they are. Often remember their practice, when one Apostle was in prison (wee have many in persecution) instant prayer was made for him by the Church, they prayed earnestly, and sped successfully.

A&. 12. 5.

5 Yet, in your *Christian communion*, act soberly, and with a godly prudence. There are that admit young Scholars into fellowship with them in private duties, or rather into publick: I dislike it not, that any Saints joyn to praveke one another to love and good works. But do not encourage them to do any thing beyond the proportion of their gifts, and without a call from God. Far bee it from mee to snib the movings of God's Spirit in the weakest and meanest of his Saints. I desire to live no longer than I cherish the least good in any, if indeed it bee good duly circumstantiated.

Rom. 11. 3.

1 Pet. 4. 9. 11. I know the direction Peter give's, Use hospitali-
tie

The Epistle Dedicatory.

tie one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God, (which is a place they alledge for that purpose.) But,

1. It may bee this grace here mentioned, is chiefly the grace of Bountie.

2. If it bee meant of spiritual gifts and graces, and their exercise in prophesying, I grant, in *Ecclesiâ constituendâ*, in a Church to bee constituted, occasionally, especially when upon triall by competent Judges of their abilities for the ministerie, (with learned Dr Ames)

something may bee don that way, *sine singulari vocatione*, without a singular call. But that the admiration Cas. Consc. lib. 4. cap. 25. de Voc. ad Minister.

of some few ignorant (though honest) women, who judg much by quick expressions; (which are often beyond the experience and judgment of the speaker himself, being borrowed rather from others) or that one young scholar applauding of another, should bee the call of Christ, I am not yet satisfied; but shall welcom any light that shall clear up any truth of Christ, though never so much against my present opinion. I do not lay the strength of a Minister's call upon a Prelate's blessing of him; nor upon a concurrence of all external circumstances and formalitie; (though I heartily love and desire order in the Churches) neither must any judg of their call by their

Note.

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their assistance. Many dear Saints call that a spiritual desertion of God in prayer, which is rather some darknes by the clouding of Melancholie. Other Novices account that assistance from God in preaching oftentimes, which is rather heat of phansie, some warmth by applause, mixed indeed with some stirring affections.

6 Bee whetstones to sharpen one another to raise some monument of your thanksgiving and thankdoing, for God's distinguishing goodness to Cambridge. When other parts of the Kingdom were steeped in blood, you were drie; when destroying Angels swept away many in other places, you were but scratched. O never let it bee forgotten how God snatched Cambridge out of the fire, in staying the plague these two last years; should not you now provoke your Magistrates more to minde the sanctifying the Lord's day, to restrain by their power those profane pollutions which cry for another more sweeping plague? Because they may not do all, but the Universitie must share in power, therefore will they do nothing? This, I doubt will bee no satisfying answer, when the Lord shall say to a Magistrate, Give an account of thy stewardship.

Luke 16. 2.

I could likewise wish there were a greater harmonie of Judgements amongst you; however let not difference of opinions breed difference of affections.

Love

The Epistle Dedicatory.

Love the meanest Saints more for that of God you see in them, than you neglect them for what they differ from you that is not sinful. Convert meekly together, (distance increaseth difference) you may possibly satisfie one another. As long as wee nourish prejudices, and take it for granted, there is no possibilitie of reconciliation, the devil blow's the coal more, and exasperate's the flame, till (it may bee) men bite and devour one anothers names and reputations; at least, do not suddenly excommunicate all you account carnal; for Re- Gal. 5. 15. probates, though you cannot embrace them with a love of Complacencie, yet must you with a love of Pity; there is not onely Brotherly kindness, but Charity: 2 Pet. 1. 7. so will you commend Religion to them who judge more of it by what they see, than by what they heare.

Finally, as for my self, when they speak evil of mee, I Phoiii Epist. 10. will satisfie my self with that of the ancient Writer, If the things thou producest bee true, thou hast not hurt but advantaged mee, whilest thou by reprovng faults, may'st procure reformation: if they bee fals, thou do'st more advantage mee; for thou makest mee more watchful to abstain, not onely from such actions, but even from such thoughts; onely, the more vigilant others are over mee, pray the more for mee, because of my observers. I must say Isid. Hispal. with the Father, I thank as wel God for the crueltie of my

C

Adversaries,

The Epistle Dedicatory.

Adversaries, as the love of Friends. It hath been my portion to suffer much by tongues amongst you, since my being Vice-Chancellor, and to receive more unkinde and unjust censures from some of Cambridge, than ever in all my life before; (my comfort is they are but few, and men whose interest was crossed, and therefore Self will bee angry, and revenge often, though never so injuriously) yet nothing shall it discourage mee from serving your and their souls. Let them misinterpret the hand of God upon mee in my sickness, and the effects thereof; yet when ever God please's to restore my bodily health, by preaching to promote the health of their souls: I will beg by prayer the best good from God for them, who cannot speak a good word of mee before men. I had enemies enough because I appeared for Reformation, which I would not decline (if I know my heart) out of love to my God, though I had not been (as I am) under the bond of a solemn Covenant obliging mee thereunto. When the competition comes between God's will and man's, Peter hath taught how to resolve, Act. 4. 19. yea, that heroical Heathen Socrates, (which may make us blush) being accused, said, If upon such conditions (they being dishonorable) you Athenians will absolve me; I embrace you, I love you well; yet I will rather obey God than you.

None

Εὐδὸς ὁμοῖα ἀ-
ποδοῦναι μὴ
ἔστιν οὐδὲν, πρὶν
τοῦτο τὸ ὅτι
μὴ ἂν ὁμοῖα ἦ ὁμοῖον.
Vide Plat. Apol.
Socrates.

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None need (especially not such as I think fear God) expresse more passion, because I would not, contrary to my oath betray (which it may bee they expected from mee, having been their preacher, with more acceptance formerly than it is fit for mee to mention) priviledges with which I was betruſted as Vice-Chancellor, lifting up my hand to the most high, that I would maintain the statutes (which include's them) so far as they were agreeable to the Statutes and Ordinances of the Kingdom which are or shall bee extant. If the Parliament had altered them, or when they shall please to bound them any way, the matter of my oath being taken away, I am at libertie. In the mean while, why may not the Vice-Chancellor act for the Univerſitie, as well as Mr Major for the Town of Cambridg, in pursuance of his Oath? The Mighty God of Peace, dry up the spring of these most unhappy and unseasonable differences, when there are so many diffensions abroad; which shall bee my prayer and endeavor till the Lord please to accomplish it.

If I must still suffer under the uncharitableness of any, I shall desire to kiss the rod of my Heavenly Father, who hath appointed it in this place where hee hath been good unto mee; and earnestly labor, that overcoming my self, I may overcome evil with good, and

Mic. 6. 9.

Rom. 12. 20, 21.

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*Igniculi Charita-
tis.*

not suffer my self to bee overcome of evil; that in so doing, I may heap coals of fire upon their head, not to destroy them by burning, but coals of charitie to melt them, and so mould them into an unfeigned love of all the Brethren who love the Lord Jesus Christ sincerely.

If this prevail not, I will make use of Paul's sovereign cordial, *Rejoicing in the Testimonie of my conscience, that in simplicitie and godly sinceritie, and not in fleshly wisdom, but by the grace of God I have had my conversation in the world, and more abundantly to you-wards.*

Trin. Col. Camb.
June the 7th 1648.

Yours in the

4 AP 54 Gospel of

Christ Jesus,

Thomas Hill.



God's eternal Preparations for his dying Saints.

2 CORINTH. 5. 1.

For wee know, that if our earthly house of this Tabernacle were dissolved, wee have a building of God, a house not made with hands, eternal in the heavens.



Oo many men in the world are like un-
wise Merchants that have two ships at
sea; one little old rotten one, full of
things of an inferior value; another, a
goodly ship, and full fraught, and richly
loaden; yet possibly, out of some parti-
cular and fond respect, hee may more
minde that rotten bark, than that state-
ly ship, which call's for more serious
thoughts, and more fervent prayers. Our immortal souls are goodly
ships, indeed, sparks of Divinitie; our bodies are poor brittle houses
of clay, (for the best of the sons of men dwell in no better.) Now,
to have the strength of our thoughts, the vigor of our affections,
the greatest stream of our endeavors, to run out to minde our
bodies, it is a preposterous care; yet most men in the world are sick
of this distemper; and therefore I shall desire you to set before
yon a better copie, that doth bespeak, yea, challenge, yea, com-
mand your imitation of it: Paul, hee well knew the worth of his
immortal soul, and therefore laye's out his most serious thoughts
about

God's eternal Preparations for his dying Saints.

about it, and the eternal welfare thereof. The words contain Paul's account of the *sweet support* that hee had under bitter troubles.

Bee pleased to cast your eye upon the 4th Chapter, there you shall finde him toss'd upon a most troublefom sea of affliction; yet hee count's them all but light in the 17th verse: a strange *Paradox* at least to the carnal heart and ears.

1. You see how triumphantly hee here speake's, *Wee know*, not not onely in the *singular*, but in the *plural* number; not onely for himself, but wrapp's in the Saints with him, *Wee*.

2. Not onely *conjecturally*, that is Popish language, a dull, groundless hope of salvation onely; but *wee know*, where is an *evidence* and a *certaintie*.

3. *What did wee know?* why those lessons well worth the learning for all those that will bee good *Scholars* in the *school* of *Christ*, and would bee able to hold out, if their Master bee provok'd to whip them. *Wee know* that if our earthly house of this tabernacle were dissolved, wee have a building of God, a house not made with hands, eternal in the heavens: that is, *eternis*, although (saith *Grotius* upon the place) *Although our earthly house of this tabernacle were dissolved.*

1. The bodies
mortalitie.

Here you have a description of the brittleness of our bodie; a poor Venice-glass, goodly, beautiful, useful, but easily broken; every word (almost) hath an emphaticall intimation; it is but an *House*; Houses, you know, will bee out of repair, houses will fall in time; it is but an *earthly house*, and therefore may bee resolved into its first principle; it is our earthly house of this *Tabernacle*; the Tabernacle was a *moveable house*. When the children of *Israel* were to travel through the wilderness, they had *Tents*, they had *Tabernacles*, moveable houses, fasten'd with a few cords and pins, easily removed. If our earthy house of this tabernacle were dissolved, soul and body though knit together, though the soul bee the *darling*, as the Psalmist speak's, *Psal* 35. 17. yet that knot must bee untied, when they have been married forty, fifty, threescore years together; it needs no cutting asunder of the knot, it will break of it self, the lamp will burn out: all this shew's the mortalitie of our bodie; but then that which hee doth intend, is principally and more explicitly to shew you that wee have indeed an eternal provision made for us in heaven.

Lay

God's eternal Preparations for his dying Saints.

3

Lay two things that have an opposition together, one will illustrate another, and make it appear more clearly, as Logicians speak: so saith Paul, *Wee know that wee have a building with God, an house not made with hands, eternal in the heavens.* When hee had before spoken of an house that was made of man; Carpenters build houses: but there is something reserved for the Saints, which is God's own making, and that in a more immediate way; man indeed is made *and* *God*, but here it is *in* *God*, hee being the more special immediate maker of this piece of work-manship, God's own preparing, none can do it but God himself, and hee doth not use any instrument therein.

Wee have a *building of God*. Great honor, that whilest poor Saints live here upon earth, Angels shall bee their servants, and all creatures to attend them; and God himself in heaven hath been preparing a house for them, even from eternitie: what house? a house not made with hands. So in Hebr. 11. 10. *A Citie whose builder and founder is God*; wee look for such an one.

Eternal in the heavens: that was earthly, that was a Tabernacle, that was subject to dissolution; that was earthly, this is heavenly; that was but a Tabernacle, a very temporary house, this is eternal.

And here was Paul's certaintie, this hee was sure of, which is a great matter, a glorious privilege. But there is one word which link's all together, and that must not bee forgotten, and that is the first in the Text, *For*; What did support Paul? What was his cordial in those great extremities, that hee did not sink when wave upon wave came flowing in upon him? saith hee, *For wee know*: hee had beheld those things that were eternal, *Wee look not upon those things that are temporal, but those that are eternal*: and here hee look'd upon them with an eye of certaintie, *For wee know*; and from these premisses deduce's this sweet Conclusion.

O that you and I had such faith to do the same, if God should cast us into as great a sea of troubles, as ever Paul was plunged into, that wee might say, These are nothing; why so? For wee know, that though the very sentence of death should not onely bee pass'd, but executed upon us, by these troubles, by the furious malice of unreasonable men, yet they cannot make us miserable; *Is verè felix as hee is truly happy indeed that cannot bee made miserable*: hee

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is a rich Citizen indeed, that cannot bee undone by the Devil and all his Agents ; wee know God hath prepared a house for us, where hee will entertain us with everlasting happinesse. Out of the words (had I time) I might handle these three Propositions.

Doct. 1. First, That God hath been pleased to make eternal provision for all his Saints in heaven.

Doct. 2. Secondly, That it is possible for his Saints to have a certaintie of this, that God hath built such a house for them in heaven, where hee mean's to entertain them eternally.

Doct. 3. Thirdly, The certain evidence of this to their own hearts, would bee a most sweet and sovereign cordial under the bitterest troubles that can befall them.

Let us begin with the first, and that I shall onely handle at this time ; but before I make any further entrance upon it, give mee leave onely to premise this one thing :

Psal. 39. 5.

The best of Saints dwell here in poor tabernacles : the best of Saints, all Adam's sons have no better a portion, than to dwell in poor earthly Tabernacles. Some men are very great, so great, that they are called Gods, Psal. 82. yet even they must die like men. It is appointed for all men once to die, Hebr. 9. 27. And in the same Dialect doth the Psalmist speak in another place, Verily man in his best estate is altogether vanitie ; not onely man when hee lie's sick under a great long Ague, or a Feaver, or the Stone, or the Gout ; not onely under infirmities of old age, which is a kinde of sickness, but verily man in his best, take him in flore ; take any young man, when hee hath strength, and vigor, and marrow, and all heat, all advantages nature can afford him, yet in his best hee is altogether vanitie. Old men must die, and young men may die : I beleeve you have many instances of both ; it may bee it hath cost some of you many bitter and brinish tears : wee are all poor Tenants at will ; it is true, wee are Tenants for life, but yet that life is but for a moment ; and so indeed our lease is but from moment to moment. O that wee were so wise as to consider it, and therefore to carry our selves like Pilgrims and strangers here, and abstain from fleshy lusts, which war against our immortal souls, as the Apostle Peter beseecheth his beloved, 1 Pet. 2. 11. Do not reckon your selves at home, make account you are but in a journey, you are But *in peregrinatione*, in an Inn ; it is to no purpose to go build there,

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to go plant there a garden, to go furnish your chamber, you are but for a nights lodging; the very *Sticks* (*Epicurius*, and others) could speak that language: O that wee could bee the more *active*, while our *candles* are *burning*, because wee know not how soon they may bee *extinguished*; God let's not alwaies the candle burn out, somtimes it is put out: O that wee could bee active as our Savior Christ was, I will do my Father's work while it is day, while it is light, the night cometh when no man work's, Joh. 9. 4. O that wee would so consider, that wee dwell in these brittle houses of clay, that wee would redeem time, redeem precious opportunities; Ephes. 5. 16.

Note.

Ephes. 5. 16.

A quolibet momento pendet aeternitas.

Note.

Eternitie dependeth upon every moment; there are many that sell away their time to the first temptation in the morning: many young Gentlemen, Citizens, and others, for whom their fathers have had many wearisom journeys and thoughts, night and day, to get good estates; now they think themselves Gentlemen, the first thing they do in a morning, after they have spruced, and powdered, and combed, and tricked up themselves, then they sell themselves and their talent of time to the next temptation, at the next tavern, at the next gaming-house: the Lord put it into the hearts of the honorable Governors of this Citie, to look to those snares, those pit-falls, that have undone many thousand young men; and where many of your estates, after you have gotten them with a great deal of care and industrie, are thrown away with the shaking of the elbow (as they say); they sell away their time, so far are they from redeeming time: little do they minde eternitie, and and consider, that at the best they also dwell in houses of clay, and that in their best estate they are altogether vanitie; this I premise.

There are three things will conduce (if God please to help mee in the midst of many weakneses) to open this point, That hee hath made eternal provision to entertain all his Saints in heaven.

1. I'll give you the *eri* of it, by way of demonstration, that it is so.

2. The *Story*, or grounds of it, how it come's to pass that it should bee so.

3. What the *Nature* of this Eternitie is.

* For the first, there are these hints which I hope will help to clear it: If the Lord did not intend eternal provision for his Saints in heaven, why hath hee given them immortal souls, capable of eter-

* I.

That God hath made eternal Provision for his Saints, appears by 4. demonstrations:
1. *Demonst.* God hath given his Saints immortal souls capable of eternal happiness.

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tie? God and Nature (saith the Philosopher) never do any thing in vain: let us say, God, and his wisdom and grace never doth any thing in vain. There are many desperate disputes (never did wee expect to hear such in England, especially in these times of Reformation) against the *immortalitie of the soul*, in defiance to that cleer light of God's Word even here. There is a house eternal in the heavens, for what? for a mortal bodie? for a mortal soul? what need's an eternal house for a mortal soul? Paul desired to bee dissolved and to bee with Christ: it seem's Paul, who was guided by the Spirit of God, Philip. 1. 21. hee thought hee had an immortal soul; else why did hee desire to die, that hee might bee with Christ? hee had better have stayed here; hee did enjoy much of Christ here; why would Christ himself have given such an answer to the Thief, Luke 23. 42, 43. Lord, remember mee when thou comest into thy Kingdom; why, saith hee, this day shalt thou bee with mee in Paradise? It is a poor evasion they have, that Christ should say to him, Verily, I say unto thee to day, there they would have the comma, thou shalt bee with mee in Paradise; then the answer is not full to the Thief's question; for then they overthrow the Scriptures, and make it nothing, and withall, manifestly pervert the original, as the Spirit of God speak's it unto us; but this is the first thing, God hath given you immortal souls, and therefore reserv's it for you.

Note.

Ἀλλὰ λέγει
οὗτοι σήμερον,

2. *Demonst.* God hath appointed a day of the Resurrection. A. 17. 30.

21. The Lord hath proclaimed, that hee hath appointed a day (though it bee concealed) that there shall bee a resurrection of all his Saints, their souls and bodies shall bee re-united. It is most desperate doctrine the Socinians have up and down in their books, they have a *deletur*, they tell you your souls shall bee blotted out. Who would have thought wee should ever have so far complied with Socinians and Arminians, as many people do? I hope it is ignorantly; but, to speak the very Socinians language, they reckon the soul shall bee blotted out, no eternitie afterwards: but why soul and bodie re-united? Surely, for som further end; hath not Jesus Christ said, Joh. 6. 39, 44. hee hath it twice, I came down to do my Father's will, and the will of my Father is this, that all that bee hath given mee shall com to mee, and I will loose none of them: so again, ver. 44. and I will loose none of them; not the least member, not the least finger, not a joint in the mystical bodie of Christ shall bee lost; for this

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this is certain, (and it is a most sweet truth) *As by the death of* Note.
Christ the hypostatical Union was not dissolved, nor the humane Nature
separated from the Divinitie ; so by the death of a Saint, the mystical U-
nion is not dissolved ; neither bodie or soul are dis-jointed or separated
from Christ, the very dust of a Saint is still in Christ's keeping, and
(though in a most mysterious way, yet) both soul and bodie are united
to him ; though many of your friends may bee lost in the sea, and
eaten by fishes, though many of them shot to pieces with bullets,
and torn with Cannon, &c. yet still the mystical Union is undis-
solved ; and though it is true Jesus Christ will send for wicked
men at the day of Judgment, as a Judge send's for a Prisoner, the She-
riff, or who ever the officer bee, when hee intend's to execute
him, commanding that such a Prisoner bee brought to the place
of Execution ; yet hee raise's his Saints, not as a Judge, but as an Colos. 3. 3, 4.
head : hee raise's them by vertue of Union with himself, as a father
send's for his Son home from the Uniuersitie, that hee may more re-
fresh him, and satise him, and cloth him, &c. it may bee hee think's
hee hath had short Commons there, that now hee may com and bee
entertained into them, even as the Father did entertain his Luk. 15.
Prodigal son, and much more than wee are capable here upon
earth ; but then

3^{ly}. There is a day of Judgment, when they shall have possession of 3. Demonstrat.
this eternitie ; Come yee blessed of my Father, enter into the Kingdom :
heretofore the Kingdom of Christ hath been in them, entered into
them, but now they must enter into the Kingdom ; heretofore some
joy entered into them, but now they must enter into their Master's
joy, bee possessed of joy, of a Kingdom ; and then fourthly, God hath ap-
pointed a day
to give them
possession of
Eternitie.
Mar. 25. 23, 34.
and

Lastly, *Jesus Christ himself hath prepared Mansions :* 4. Demonstrat.
Mansions are not tabernacles, but durable houses : I go to my Father
to prepare a place for you, and thither you shall come, and there are
many mansions ; if it were not so, I would have told you ; (a most
ingenuous melting speech) room enough in heaven for all the Saints ;
though God hath never so many children, yet every one shall bee
his heir ; and though Jesus Christ have never so many subjects, yet
every one shall bee a King ; why ? because hee himself is their
reward, hee himself is their Crown, hee himself (as Austine saith)
Christ hath
prepared Man-
sions.

is

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is their Inheritance ; every one an house, every one a Mansion in heaven ? yes, God himself is their habitation, who is eternal.

Now the Grounds, why it come's to pass :

II.
Διότι, The
Grounds of
the Doctrine.
1. God hath
decreed it.

1. God and the Father hath resolved it from eternitie ; it is resolved from eternitie that it should bee so ; their names are written in the book of life ; thou John, and thou Elisabeth, and thou Mary, and thou Zacharie, you are book'd down ; there is the particularitie, there is the certaintie ; your names are written in heaven, rejoyce in it, Luke 10. 20.

2. Christ hath
purchased it.

2. Jesus Christ hee likewise hath taken care to doe his part, hee hath purchased this place for you ; it is a purchased possession, Ephes. 1. 14. As hee did purchase it, so hee possessed it, hee kept it ; hee reserveth heaven for you, as well as preserveth you for heaven ; the Crown is reserved for you in heaven, 1 Pet. 1. 4.

3. The holy
Ghost applic's
it.

3. The Spirit, which is an eternal Spirit, (a) in concurrence with God the Father, and God the Son, hee hath been preparing, and polishing, (b) and fashioning his Saints, that they may bee meet for heaven, Col. 1. 12. and so you see a joyn't concurrence, that all their operations may bee of equal extent ; not as the Arminians would say, and their followers, that make the death of Christ larger than either the Decrees of God, or the Application of the Spirit ; here the three glorious Persons in the Trinitie joyn'tly concur that all the Decrees may bee made good, that all the promises may bee accomplished, and that all your prayers may bee answered : and so in this eternal house reserved for you, you shall then see all these three effected.

(a) Heb. 9. 14.
(b) 2 Cor. 5.
5. καταργε-
σάμενοι, rem-
uendum expoli-
ent, Camer.

III.
Nature of this
Eternitie.

Now for the nature of eternitie ; and there I shall onely hint that which is the description of the learned Boëtius, Eternitie is such an unbounded possession of life, as is perfect and altogether.

Aeternitas est in-
terminabilis vi-
ta possessio, per-
fecta & tota si-
mul, Boëtius.

1. There is a Possession : a possession, that is, a tenure, both firm and quiet. In heaven you are not subject to any uncertainties, to any intercessions, to any interruptions, you shall never bee turned out of that house ; it is above Thievs or Robbers, Mat. 6. 20.

2. It is a possession of life, nothing is properly eternal, but that that is living ; Eternitie being a duration according to immanent acts, (as the School-men speak) and those immanent acts do presuppose life ; now life for life, or life upon life, skin upon skin, so some render

Job 2. 4.

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render that place in *Job*, (indeed the *Anatomist's* will tell you, you have many skins, three or four at least) *life upon life*, one after another. You'l venture all to save your life which you most esteem.

Life is most *precious* : it is an high pitch of love, when you come to venture it for God, it being most *dear* to you ; and therefore the fitter to set forth Eternitie : it is a *possession of life*.

3. *Interminabilis*, without bounds, no end of this happiness : God is absolutely eternal, both *without beginning*, and *without end*, but this shall have no end, as much as creatures, as much as Angels are capable off ; it is an unbounded, an infinite possession (as it were) of life ; and that

4. *Perfect* ; whereas now the best of Creatures, Angels, have but onely an imperfect Eternitie, onely an Eternitie *à parte post*, for time to come.

5. *Altogether* ; you are fully, entirely, and wholly possessed of it, and all at once ; you have whole heaven, the first moment you *confer* heaven : Time is *Nunc fluens*, but Eternitie is *Nunc stans* ; a standing moment, that hath a co-existence to *time past*, *time present*, *time to come* ; that is the nature of it ; and that house you shall have in heaven, shall have this eternitie added to it, to the happiness of having the fruition of God himself.

By way of Instruction ; Let poor carnal men that wallow in *lust*, Application. and take so much pains to *gratify the Devil*, in making provision Use 1. for their *flesh*, consider how dear they pay for them, and what they lose : Alas poor souls ! you pamper your *bodie*, you paint your *house*, you adorn it ; but all this while you take a great deal of pains to very little purpose ; for you lose Eternitie. *Cyprian* bring's Rom 13. 12. in the Devil triumphing over poor carnal people at the last day of Judgment : Here are the souls that I never died for ; and, (in a way of upbraiding Jesus Christ) here are the souls that thou laid'st down thy life for, and under-went'st so much trouble and contradiction of sinners for, and now they are mine and not thine : O what a sad triumph to you, though the Devil will rejoice in it ! As all the Saints in heaven, and Angels rejoice at the conversion of a sinner, at the return of a Prodigal, *Luke 15*. so when any one is recovered into the snares of the Devil, all the Devils in hell keep holy-day (as it were), triumph in it, when

E

they

Note.

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they can get a man, such a man especially that hath lived not in a Sodom and Gomorrah, but in Capernaum, in a London, lifted up to heaven by the means of the Gospel, and lived in godly Familie, brought up under a godly Parent, it may bee in a Univerſitie under a good Tutor; and if hee can get ſuch an one, how will the Devil triumph? But, poor ſoul! little do'ſt thou imagine what a looſer thou art, no leſſe than the eternal happineſſe of an immortal ſoul; and to make it more dreadful to thee, that ſo thou may'ſt (if the Lord pleaſe) endeavor to reſcue thy ſelf out of thoſe ſnares in which thou haſt been entangled all this while: do but think a little what hell is, and what things are eternal in hell.

What things
are eternal in
hell.

I

2 Theſſ. 1. 9.
Mar. 25. 41.

Luk. 13. 26, 27.

1. There is an Eternitie of that, which Divines call *pœna damni*; everlaſtingly deſtroyed, from the power and preſence of God everlaſtingly ſeparated: O that is a ſad word, Depart, depart ye curſed. How do many good women grieve and mourn when their Huſbands are to go to ſea, or go a far journey, or in the publick ſervice in a Military way, though they think (it may bee) it is but for ſome Months, or for a year, and have very probable hopes, if not certain, that by the bleſſing of God they ſhall return in ordinary courſe; but what will you bee, when ſoul and bodie ſhall come to part, not onely *themſelves* by death, but thou part'eſt with thy Savior eternally, though thou may'ſt own him as an huſband, and challenge him as thine and com'and ſpeak good words in a complemental way to him, as they in the Goſpel. Luke 13. 26. 27. Wee have eaten and drunk in thy preſence, wee have been baptized; wee have been thus often at thy Table, wee have been kinde to our Miniſter, and wee have done theſe and theſe things for the publick: O but Chriſt will not own you, you have not endeavored to finde a ſpiritual building in your ſouls, and therefore you cannot expect an eternal building in heaven, that is a certain Argument: but this will bee your doom, Depart, everlaſtingly to turn the back upon Jeſus Chriſt, and to bee out of all hopes, all the leaſt poſſibilitie of mercie, and to bee ſent packing into hell, and there chained up: O then when that thou com'eſt with that unproſtable ſervant, to bee caſt into utter darkneſſe, where is nothing but weeping, wailing, and gnawing of teeth, then thou wilt weep over thy ſelf, bemoan thy remedleſſe condition, and gnaw thy teeth with envie, when thou (like Dives) ſhalt ſee Lazarus in Abraham's boſom; thy ſelf being poſſibly

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sibly an Alderman, Common-council-man, Knight, (I speak not to any particularly, but promiscuously to all); or, it may bee, a servant of Christ, whom thou hast scoffed, shall bee in Abraham's bosom, having judged thee to lie in hell eternally ; here is *pœna damni* ; the loss of eternitie it self : and is not this much ? but yet here is more.

2. Here is the punishment of sense. Besides the loss of God, (a Saint would count it a hell but to loose the sight of God) to bee under eternal torments, to frie in hell, to bee everlastingly destroyed, to bee everlastingly lashed, to have stripes, and it may bee many stripes everlastingly, this is to bee truly miserable. They that are ignorant shall have som stripes, and one lash in hell will bee lamentable, because it will bee eternal : but to bee eternally lashed, and that with many stripes, O what a loss is here ! I cannot but pity you who scoff us poor souls for your sakes, and bee charitable even to those that are without, and desire heartily your deliverance from this miserie.

Note.
Si addas eternitatem alicui malo, erit infinitum malum. Lesc. de perfect. Divin.

3. But here is an Eternitie likewise, as of fire without thee to torment thee, so an eternal flaming conscience within, a worm that never die's, a fire that will never bee extinct. What was that that made Caligula, as great a man as hee was, an Emperor, run under a bed, when it thundered ? there was a terrified conscience within : and you hear much talk of Furies that the Heathens had that haunted them ; it was hell in their consciences, and this will gnaw thee to Eternitie ; O how wilt thou check and chide thy self, and bee upon a perpetual rack within, (I doubt som of us know what it means already, by horrors and terrors of conscience) to think I out-lived so many Ministers, I persecuted so many Saints, I trifled away so many Gospel-seasons, I neglected the day of my visitation ; conscience'll's thee this was thy fault, God will bee justified in thy confusion, and though thou hast an eternal loss, yet thou hast right from God, and it is charged upon thy self, that it is thy will not, that did undo thee ; *Why will you die, O house of Israël ?* Ezek. 18.31. But you'l say next by way of Question.

Note.

How can it bee just with God, if wee dwell in houses of clay, in brittle houses, and sinning but temporally, to punish us eternally ?

Take Gregorie's Answer, (if my memorie fail mee not) Wee Reason 1.

E 2

fin

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*Deus punit nos
in aeterno suo,
quia nos pecca-
mus in aeterno
nostro.*

sin in our Eternitie, and therefore God will punish men in his Eternitie; yea, let mee add this further.

Wee would sin eternally if God did leave us to our selves; there is not a wicked man in this congregation, but hath that within him that would betray him to sin against God eternally, if God should leave him;

3

Yea, when thou comest to hell, if thou shouldest lie there Millions of years, thou can't never satisfy God; and therefore thou having offended an infinite God, must undergo an infinite of torments. It would bee som comfort to a wicked man, if after hee were there Millions of Millions of years, there some hopes of recoverie out of it. Origen had an opinion, that all wicked men should bee saved at such a time, some think the Devils at last; but the Scripture is contrary, therefore satisfy your selves with this, there will bee no interruption, nor redemption; what shall a man give for the change of his soul? If a man win the whole world, and lose his own soul, what will it profit him? what shall a man give for the change thereof? If you could conceive that one of the numerous stars in heaven should fall at the end of a 1000, 1000. years, when all the stars are fallen that you should bee released, there would bee some comfort. Divines use these comparisons: If at the end of 10. millions of millions of years you should but fetch one sand out of the Sea-shore, or a Bird pick out but one drop of water out of the Sea, when all this were spent, all this were exhausted, if then there would bee but a little abatement of torments, there would bee some refreshment; but (brethren) such shall bee locked up in hellish chains, there is no abatement, no remitting. O consider what you do, and what losers you are, and how dearly, how exceeding dearly you pay for som transitorie, momentanie pleasures here below: there is the first Use.

*Drexelius his
Book of Eter-
nitie.*

Use 2.
Of Expostu-
lation.

An Use of Expostulation: Is it thus that God hath made eternal provision for his Saints in heaven? then (brethren) I beseech you give mee leave a little to expostulate the case with you: How come's it to pass that you do not more minde Eternitie? Do you beleeve this Doctrine to bee true, That God hath provided such an eternal house in heaven? why do you not then more contemplate it? The contemplation of that glorious house that God hath reserved for you in heaven for all his Saints, would have an admirable influence upon

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upon us; if any thing in the world should melt us, that would do it. Do not bound your thoughts, and circumscribe them, in the consideration of that which hath no bounds: minde that much bere upon earth, upon which you must live for ever in heaven; and, to encourage you, there will bee these advantages:

1. If you look backwards to the eternitie of God's election: Good nature, (I mean new nature; for that onely is good nature) there is no good nature, but so far as there is (at least) some common work of the Spirit of God; so far as men get ground of self-love by some work of the Spirit, so much good nature they have, and no more. If there bee the least spark of it, as there is in all the Saints of God, it will fill them with ingenuitie, and it will engage them to serve God in their eternitie; that is to bee constant, to bee faithful even to the death; not to bee a back-slider, nor revoltor, nor like the false spies that brought up an ill report of the Land of Canaan; then

1. Advantage, by contemplating your eternal mansions in heaven.

2. When you look forward, it would have a most happy influence upon you; nothing would make you such active and such passive Christians, as to consider Eternitie, and that Jesus Christ hath purchased Eternitie for you. Paul would bee content to bee a Fool, to bee any thing, to bee nothing; why? hee did judge it most reasonable, 2 Corinth. 5. 14, 15. that if Christ did die for him, that hee might live, then it was that hee might live to Jesus Christ: why? Because you shall live with him hereafter. There is nothing in the world will keep you more above troubles, brethren, when shakeing and sinking times shall come, than such considerations; who are the generation of people now in the world, that are most unshaken in England, in any of the Protestant Churches, where there are streams of blood, where there are such confusions and distractions, as wee have had sad experience of; why they whose eternal condition is safe, being in a good band; I have an immortal soul, which God hath taken possession of, and that shall bee everlastingly happy: and as it will keep you above troubles, so indeed it will keep you above trifles, above vanities; what is the reason that the vanities of this world do so much carry men away? because they do not know, or minde Eternitie. It is an admirable expression that Damascen hath, hee saith, that those that will live according to God, they must exercise pleasures, whether necessarie, or natural, onely in transitu,

2. Consideration. Your eternal mansions will have a sweet influence upon your Spirits.

1. It will keep us above troubles.

2. Above trifles.
 Τὸν Χρ̃τ̃ Οὐδὲ
 ζῶντα δὲ μὲν-
 ἔχοντες τὰς
 ἀναγκαίαις ἀνα-
 ρχὰς. Damasc. l.
 2. de Orthod.
 Fide, cap. 13.

as

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as they pass by : it were a rare thing now to have such a disposition of soul : you enjoy pleasures and comforts in the world, and many of you swim in them, and you have the world at will, but you should onely take it in transitu, as you are going home to your Father's house : just as a Scholar coming from the Universitie, is going to his Father's house, but hee is content to bait in an Inn. Nothing in the world will sublimare your souls more, than to minde Eternitie ; the Lord make you more apprehensive of it.

3. Compose differences.

Again, would you have all the sad differences, that are now amongst many people of God, in London and in England, (for these indeed are the sad provoking ones) would you have them swallowed up, then let your thoughts bee more possessed of Eternitie : here is so many heats of Disputes, and so many contestations, a great deal of Religion is turned into arguing and disputing, (the Lord grant wee do not loose much of the life and vigor of practical Christianitie by these fierie Disputes) which should bee buried, being most unbecoming Brethren. O how many bitter provocations, how much opposition, how much censuring; yea, how much persecuting of one another do these differences cost ? I dare say, the want of the consideration of Eternitie, is a great occasion ; and if your souls were more full of that, if you thought you should live in heaven together, you would shake hearts and hands more lovingly here upon earth. It is a notable storie of Ovidius Pollio, that invited Augustus to supper, and while his man was preparing for, and setting forth Supper, hee broke a glass, and the man of the house, (the great Emperor Augustus being to come) hee was so troubled at it, that hee condemned his Servant to bee cast into the Sea, that hee might bee devoured of Fishes : when the Emperor heard of this, hee took all the glasses, and broke them in pieces, and said, Better never a glass in the world, than one man should bee lost for them. Wee had heretofore many Disputes about Ceremonies, and wee have as many now about meer externals, I dare say, that are no waies essential to Christianitie. A man may bee of this opinion, and that opinion, I speak of external forms ; I would have every fundamental truth precious, and what hath an influence, and what concern's our Religion and the substance of it : but for some externals, and for some circumstances that wee have so much heat about, about this form, and that form and circumstance, better a great many such glasses as

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Plutarch;
Dion.

Atedius, or Vadius

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some of them are, (to say no more) were laid aside, if not broken all to pieces, at least put up in a cup-board a while, (give the common adversarie so much present advantage) than it should cost so much blood, as it possibly may doe; so much heat amongst Saints, amongst brethren, (I am very confident of both sides are many such dear Saints of God, that will spend Eternitie together) and if heaven were capable of any sorrow, this would bee a great part of it, that they did so much quarrell upon earth together: O consider it, consider it! the Lord fill your thoughts and mine too more and more with Eternitie, that so your hearts may cling and cleave more together, that you betray not all to the common Enemy.

Brethren, I must say as Chrysostom, (God knows, if my heart deceive mee not, I desire to speak it with deep respect to this honorable renowned Citie, and with sense of the Condition of all the Saints of God in England, and Scotland too) to his hearers, hee would never leave preaching against swearing, till they left swearing; and as often as you are pleased to employ mee to serve your souls in this way, I shall never leave pressing Peace and Love, till there bee more love amongst Saints, and amongst Brethren, that while you dwell in these houses of clay together, you may not fall out, because yon shall all one day dwell in the same eternal house together. Will you give mee leave to tell you a plain storie out of Livie, concerning Menenius Agrippa, There was a great difference Liv. lib. 2. betwixt the Inferiours and Superiours, several Opinions, and they complained that those men of place got away all from them, and therefore they would have them circumscribed, and confined, and kept short; hee come's like a witty subtile Orator to them, and use's this Parable; saith hee, The stomach in the bodie, that swallow's all, what shall wee have done with the Stomack? A great deal of meat it eat's, the Head must contrive, and the Mouth take in, and the Hands reach it to the Mouth: O (say they) the Stomack must bee kept short; the Stomack was kept short a while, but then the Hands were enfeebled, and the Head starved, and the Mouth closed Note. up, and all the Bodie is in a confusion, when the Stomack was not fed. I intend not any particular, as to your Citie, I beseech you, mistake mee not; I'll suggest the Application, and leave you further to enlarge it; I'll say it seriously, that the People of God are like

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like the stomach to the bodie, they help to maintain the whole ; and I say it most confidently ; there is never a wicked man in this Congregation, nor in any other part of the Christian world, but hee may bless God for the Presence of Saints amongst them ; for it is the children that God take's care for : when the house is built, the scaffold shall come down, and go to the fire ; it may be, when the corn is ripe, and carried in, the hedge is designed to be burned : God care's not for wicked men, but in reference to the corn, no more than a Carpenter care's for his Scaffold, but in reference to his house. Make much of the people of God, crie them not down, because they are of this opinion, and that opinion, differing in some lesser matters, if they be Saints ; the innocent shall deliver the land : Sodom could not be undone, as long as Lot was there ; and I am confident there is not a Saint in London, nor in England, though hee may be perhaps uneven in his practice, (the Lord reduce him) hee may have some unground opinions, (the Lord recover him) and I with wee might all set to do it, with a Spirit of Meekness, and Wisdom, and Evidence of God's truth ; but yet I say, the meanest of God's Saints, as hee hath preparations for in heaven, so is hee a pawn and pledge of mercie here upon earth : therefore they that persecute them, drive away God's blessing from themselves. And let mee say this to the Saints, (I would I could speak as in the name, and be in the power of God, in such language as may stick with you) ; Little do you consider that the third Partie make's account to raise themselves in your ruines. For the Quarrel (wee must speak out, the Quarrel) is not INDEPENDENCIE, nor PRESBYTERIE ; the Quarrel at bottom is the power of Godliness ; and I am verily perswaded, as I am speaking in this honorable Assemblie at this time, if the difference between them were compounded, (as I doubt not but in God's good time it may be) you'll have another Controversie rise (unless you can reconcile the seed of the Woman, and the seed of the Serpent) for that is but their stalking-horse ; and their pretence, because they see there is a difference between those you call Presbyterians and Independents, which they endeavor to improve to carry on their own designs : just like men that see two school-boys fighting, set them on, and cry, Well don, good boys, &c ! Here they cry out against this Presbyterian, and that Presbyterian, and come into another shop, and there they will cry out on the

Job 22. 30.
Gen. 19. 16.

Note.

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the other side, to exasperate their spirits; that so at last when you have gotten bloody noses, and can fight no longer, then they may get the better of you both: this is their project.

I beseech you, suffer not your selves in any Convention, or publick meeting whatsoever, to bee seduced by a fine cunning speech that will talk of Presbytery and the Covenant, &c. things very good, but then there com's in a clause in the conclusion of his speech, that drive's on his own design, and you shal in the mean time, if his Rhetorick overcome you, do his and the Malignants work; and God forbid, the Citie of London should do it. Give me leave to be earnest, wherein the good of so many thousand souls, the Kingdom, both Kingdoms, yea, the cause of the Protestant Churches abroad is so much concerned; (I speak it, as if I were to die and answer it immediatly after Sermon) shake your hands and hearts, and though there bee some difference in opinion, it is a thousand times less evil than to suffer men that are Enemies to Christ, and his Kingdom, Covenant, and Presbytery, and Scripture-reformation in their hearts, to prevail; O let there bee such thoughts of Eternitie, where you shal dwell together, let that possess your souls so that you may sweetly and seasonably close, and not betray your selves to a third partie: For your encouragement consider what is Eternal in Heaven: Why brethren, there is an eternal freedom from all evil; and an eternal enjoyment of all good, which will make you infinitely happy.

By way of thankfulness; bless God therefore, bless him all yee poor Saints, that have any hopes, any spiritual building, any foundation of that, any thing of Jesus Christ in your souls, bless the Lord for it; adore, admire free grace, and say eternally will bee little enough for your thoughts, how to advance that God, that hath prepared an Eternitie of blessedness for you; First, you are a people of acquisition; You are purchased: 1 Pet. 2. 9. Christ Jesus was at great cost and charges to recover you, you have a purchased Possession; Ephesians 1. 13. You have a purchased Spirit, that fit's and prepare's you for it; O let God have the glory of it; and now I beseech you, let this bee your great care that you do live according to your hopes; that is one thing, I shal bespeak (He have don presently) live according to your hopes; If you hope to live eternally in heaven, do not pro-

USE III.

λαός εις θεο-
ποίησιν.

1
εις ἀπολύτρω-
σιν θεωπο-
ύσιω.

2
2 Cor. 5. 5.

3
Col. 3. 1, 2, 3.
Non prod. si re-
surrexeris nisi
Christus in te
resurgat.

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*Sit scopus vita
Christus, quem
sequaris in viâ,
ut assequaris in
patriâ.*

Directions.

1 Beware of
carnal compa-
ny.

Psal. 6. 8.

2 Be carefull
in the use of
earthly de-
light.

*ut fruamur, &
frui utendis.*
Jam. 4. 4.

3. Have your
conversation
in Heaven.
Phil. 3. 20.

stitute those rich hopes, do not bee *prevaricatores spei*, as the Father elegantly speak's; O do not delude, do not prevaricate those eternal hopes of yours: Let Christ bee the scope of your life, follow him in the way, that you may attain him at your journeys end; let this bee your care; Saints should burn heer like a Lamp, which is fed with Aromatical Oyle, when it is extinguished, it will leave a very sweet smell: O thus should Saints live; you'l say,

Q. How should wee do this? how?

A. A few directions: First,

Take heed of carnall company; flie and shun them; there are no Drunkards in Heaven; I mean such as live and dye drunkards impenitently, no such persons in Heaven, that live impenitently in their sins; Away from mee all such, God hath heard the voice of my weepings: What shall I do to converse with such men heer, that I must bee everlastingly separated from at the day of judgment! what shall I live with such men, that I shal judg at the last day! He rather judg my self for any carnall compliance, or conversation with them. Secondly, Let this bee your care, Use creatures onely as your servants, not as your friends; if God have provided an Eternitie, do not all things heer, as if you were at home; but do things heer, as it were in your way to the Kingdom; as the Painter said, who being ask't why hee was so exact in his Paintings, why (said hee) these pieces are for Eternity. I pray for Eternitie, and I desire to act in my place, as a Governor of a City, Alderman, Parliament-man, whatsoever condition I live in; as a Minister, I do it for Eternity, and so labor to keep your hearts above all comforts: It is a great mistake, Austin hath it, that men do use things they should enjoy, and enjoy things they should onely use: Wee make use of God onely and seek not to enjoy him; but wee enjoy those things, wee should but onely use; that is, Creatures, wee make them our Friends, that wee should make onely our servants.

Thirdly, Have your conversation in Heaven, O speak heavenly language, walk by a heavenly rule, begin heavenly imploymēt, let every Sabbath-day bee to you an Epitome of Heaven: when ever you com to an Ordinance think, now I am in a corner of the Kingdom of Heaven: and carry your selves so to sing praises to God, and admire and adore his mercies, and to powr out
Hallelujahs

Hallelujahs to him, as if you were in Heaven. And then in the fourth and last place : *Bee much in communion with God*; for what is Heaven, but the full pitch of *Communion with God*? bee glad of address to God, com not to prayer, as to a task, but as to a sweet *priviledge*, com not to it onely to enjoy such blessings from God in prayer, but also to enjoy thy God in prayer, and to have a sweet communion and fellowship with thy Savior there; and that there may bee som *illapses of his spirit into thy spirit*, and som irradiations of the Sun of righteousness, some beams to fall upon thy soul, this is heaven. And therefore I beseech you in the last place, (and so I shall dispatch, I'll not meddle with the other two points, but by way of Motive) If it bee so, Take a friendly caution, beware as you love eternal happines of an immortal soul, do not let things lie at six and sevens. (as they say) at meer *uncertainties* any longer, but give diligence as to make your calling and election, so likewise to make your *eternal mansions* reserved for you in Heaven, as sure to you, give diligence : 2 Peter 1. 10. Now I should have added the two next points, one is to shew you,

4. Bee much in communion with God.

Use I V.

That it is possible to attain such a certainty, and the other is to shew you,

That it is a sovereign Cordiall, in the greatest troubles; but I'll wrap them up, I see the time is gone; onely two Motives:

D. 3.

First, Though to attain such a certainty bee difficult, yet it is possible; there is not onely a Faith of adherence, by which you rest upon Christ for salvation, but a Faith of evidence, by which you know Christ to bee your Savior; that all Saints have, and this latter they may have; the one is required to the Esse of a Christian, to the beeing, but this to the wel-beeing of a Christian; therefore some of Gods Saints want it, and the best of Gods Saints have it not at all times, but sometimes to prepare them for a cross, sometimes to chear them under a cross, as Paul and Silas, when they were in the prison, sometimes to reward and crown them after a cross, after great troubles: Let mee add this further:

Motive 1.
Faith of Adherence.
Evidence.

Acts 16. 25.

There is that Divines call certainty of the thing, and of the Person; the certaintie of the thing, it depend's upon Gods decree, upon the mightie and invincible power of the spirit of God, upon the efficacie of the death and intercession of Jesus Christ; of the

Certitudo
Objecti.
Subjecti.

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Note.

thing it shall bee made good; the Saints shall come to Heaven; but then certaintie of the Person, that is more or less, as God is pleased to dispense himself; Sometimes the Saints pay a little fine, have a little legal humiliation, then they pay a great deal of rent, it may bee more trouble about their Sanctification afterwards: sometimes they pay a great Fine, when they are converted, lye long under a spirit of bondage, then after six or seven or more years, the spirit of adoption take's possession of them, (it may bee) they never meet with a cloudy day many years afterwards, heer is *Certitudo subjecti*, as God please's to dispense himself; and this may bee the Portion of many Saints, not onely as an extraordinary priviledge to Abraham and Paul, (as the Papists would make us beleieve) but as a priviledge common to the Saints; that is, they are all capable of it, and they may attain it, if God please, according to the ordinary rules of his word: Wee know saith Paul, Rom. 8. 35. *Who shall separate us from the love of Christ? &c.* Hee saith not onely of himself, but of others; but how com you to this certaintie? there is a threefold seal thereof.

Three seals to assure the Saints certaintie of heaven.
1. The blood of Christ sealing the Gospel-promises.
2 Cor. 1. 20.

2. Seal of the Sacraments which are seals of the Covenant.

There are are the promises of God, which are yea, and Amen in Christ, and they are seal'd in his blood; though thy name bee not written there, yet it is included, and Faith will spie and pick it out; As when you have the Commandement, (the Papists use this as a great Argument;) Is no man sure that hee is in the promise, because John or Zachary is not in the promise? so you may as well say no man is obliged in the Commandement, because his name is not there; now as you must apply the Commandements, so the promises, and Faith will fetch out thy name that is wrapped up in the general: And secondly,

As there is the blood of Jesus Christ, to seal the promises, in whom they are all Yea and Amen, 2 Corinthians 1. So there is the seal of the Sacraments, a publick standing visible seal, whereby things are made more credible to us, though they are as true in themselves as things can bee; yet by a present visible representation, to help your sense, you shall have the material Elements, as it is *Austins* comparison; When a man is upon the ground, that hee may bee raised towards Heaven, hee must make use of his hands, leaning upon the earth: So that wee may bee lifted up to Heaven, Jesus Christ hath appointed these things sensible to help our Faith; and then thirdly,

There

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There is the *Privie Seal* of the holy Spirit, which by a secret work doth realize and particularize the two former; Grieve not the holy Spirit, whereby you are sealed to the day of redemption; Ephes. 4. 30. So that it is possible, God enabling them fiducially to apply such promises to themselves, and to see the work of grace clearly in their hearts; and that the certainty of their salvation shall bee sealed to them; 1 Joh. 5. 7. There are three that bear witness in Heaven, the Father, the Word, and the holy Ghost, and these three are one; All the ~~the~~ three glorious Persons concur as to work, so to confirm our Salvation. The Testimonie, the Record is, v. 11. That God hath given to us eternal life, and this life is in his Son. v. 8. There are three that bear witness on earth, the spirit, and the Water, and the Blood, and these three agree in one; which seem's to bee the Spirits Testimonie in the work of Vocation, the Testimonie of Water in Sanctification, and of Blood in Justification, rather than the Sacraments, &c.

3. Third seal,
the holy Spirit.
1 Cor. 12. 12.

2 Motive.
Difficulty,
Possibility,
Excellency,
three whet-
stones of dili-
gence.

Phil. 4. 7.
1 Pet. 1. 8.

v. 8, 9, 10.

It is a most sweet and excellent thing, if you could attain this: Brethren, it is the very next door to Heaven, to bee sure of Heaven: the very next thing to the being in Heaven, is to have a certainty of Heaven; you are in the Suburbs, you are in the Porch, you have entered Paradise, that glorious Palace, when you come once to this assurance; O sweet! it is a very Heaven here upon earth; Peace of conscience that passe's understanding, and joy in the holy Ghost, which is unspeakable and glorious, these are the words the Scripture here use's of it, as of the first fruits of Heaven: Now what is this? why it is indeed the beleev'ing and the eying of those things that are eternal, and a certain knowledge as Paul speak's there in that place, 2 Corinthians 4. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; Paul a man of great crosses, yet you see in the midst of all had the greatest comforts, a light affliction; hee had told you a sad story before of his troubles, that would (it may bee) sink your hearts and mine, yet here light afflictions, which were but for a moment, they were great and long, yet hee call's them light and momentanie; what is the reason? why, they work for us a far more exceeding and eternal weight of glory; worketh out, as the spirit of God carri'es you through, not by way of merit; a far more exceeding weight of glory,

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as the Spirit of God prepare's them for Heaven, so Heaven is prepared for them; and you shall finde, it is prepared in this method, by affliction; as in the 1 Peter 5. 10. *The God of grace that hath called you to his eternal glory, make you perfect after you have suffered a while; this Hyperbolical weight of glory, which Paul tryed in his afflictions, did uphold him.*

It is not moral Philosophers apprehensions, that could support them; there was *Aristides, and Socrates*, and others, that might bee called the *Puritans among the Heathens*, who went very far and suffered much, *Socrates* to death; yet doubtles if they had nothing but meer morality, it would not have comforted them.

As moral Philosophy wil not carry a man thorow when he com's to suffer, so it is not Jesuitical fancies which som Papists have that can yield solid comfort; It is a thing worth knowing, I would every one knew it; it is indeed in *Hospinian*, & you wil finde it in the excellent Book of that man of God, that now is triumphing in Heaven, hee wil tel you how the *Jesuits* use to raise a man to kil a King, som of them the new *Romanists* com to ventur themselves very far, and wil expose themselves to suffer much, to that which they think Martyrdom, as the old *Roman Heathens*, and others did, who threw themselves sometimes into the greatest troubles, even to death it self; (*Popularitie and Vain-glory, and self-respect, and such considerations may do much:*) How do they raise a man to kil a King? First, they bring him to such a place, and there they shew him a consecrated Knife, and so many consecrated beads hanging upon it, and then they deliver it into his hand, O heer is the sword of *Gideon, Jephtah, &c.* and pray to God to bless him, and prosper him, then they carry him to an Altar, there they shew him the picture of *Jacobus Clemens* that kill'd Henry the third to animate him, and then they fain (as they can act a part most diabolically) and seem to enjoy him, O to what a height of happiness art thou advanced, that canst kil a King! (It is a dangerous Religion, whose principles lead to that, to eat their Maker, and kill their King;) yet this you see they do, and this wil heighten a poor man for a while, and som of them are so desperate and proud, and vainglorious, they wil do it; but this wil not last, this wil not bee a sufficient Cordial, the sovereign Cordial of all, is to behold Eternitie, to

see

Mr. Burroughes
Gracious spirit,
c. 3.

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Heb. 11. 37.

see him that is invisible, as *Moses* did; and to see the things that were Eternal, as *Paul* heer did. One asked the great Duke of *Saxonie*, How came you to bee upheld in so many troubles, you have met withall? Saith hee, *I felt the Divine consolations of the Martyrs*: If God should let wicked men prevail, and the disaffected partie of both Kingdoms (who now it is clear are joyned, and *Ireland* I doubt in too) I am afraid they have all one designe, if God should suffer them so far, and leave the Saints of God so far to themselves, to give advantage to them, to suffer wicked men to prevail, yet God wil carry on his cause. The Revelation wil prove true, they cannot undo us, they can but send us to *Heaven*: I could tel you a sad storie (which I had from the fountain) of a Gentleman, that had done very good service to his Country in the Parliament, who was one of the Eleven, came to take his leave of one of the greatest Subjects in the Kingdom, by his place, said to him this, when hee came for a Pass to go over Sea, Hee thank'd him for his kinde's, saying, *Had the plot prevail'd on the other side, you had not been so kindly dealt withall*; Therefore let us labor to acquaint our selves with the true, yet the divine Consolations of the Martyrs, at least som taste of them, then let the Devil, and all the Malignants in Hell, and on earth do their worst, yet they cannot everlastingly undo us; God may suffer them to bring us into a suffering condition, but when wee suffer with Christ, wee shal reign with Christ, and bee crowned with Christ, there is a Mansion in *Heaven* reserved for us after wee shal have judged those that live and dye Enemies to us, & to *Jesus Christ*. Now the Lord in his rich mercie, give you to finde such a sure foundation of this spiritual building, even *Jesus Christ*, layed up in your hearts, that you may have a certain Evidence of this eternal building: Amen.

FINIS.

A Post-script to the READER.

Candid Reader,

IF in any of these six plain Sermons, there bee any defects or redundancies, bee pleased to consider they were transcribed by him who took them in Characters, in somethings possibly hee might mistake, in other things bee mistaken, the Printers not knowing his hand; And probably diverse Errata pass uncorrected, both in the Sermons and Epistles, I being sick or at a distance (for the most part) from the Press. Excuse what is amiss, accept and improve what is good: The Lord who hath abundance of spirit, bless that unto thy spiritual and everlasting good, through Christ Jesus:

Thine in and for Him,

4 AP 54

T. H.





